

THE SELECT
DIALOGUES
OF
LUCIAN.

To which is added,

A new Literal Translation in LATIN,

WITH
NOTES in ENGLISH.

By the Rev^d. EDWARD MURPHY, M. A.

— *verbum verbo curabis reddere fidus,* Hor.
Cæca regens Filo vestigia. Virg.

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T O
Thomas Adderley, Esq;
C O N C E R N I N G
D E D I C A T I O N S.

SIR,

I really sat down to write you a Dedication; but, judging it somewhat necessary to think a little, before I wrote, and having, for that Purpose, thrown myself into a Posture proper for Meditation, I made the following previous and mature Reflections, which, to me, appear very substantial, and pertinent to the Matter under Consideration.

18, That, for my own Part, I never yet heard a single Mortal acknowledged as being either learned, or great, or good, because such or such a Dedicator had so represented him.

2dly, That I very much doubt whether, since near the Year One, of the *Christian Era*, any commendatory Dedication hath contributed much more than one ten-millioneth Part toward the establishing of any Man's Character.

3dly, That I, therefore, think it incumbent on me, as a Reasoner upon this Point, to conclude, That all the fine and elaborate Encomiums of all the Dedications written since the *Augustan Age*, are (whether true or false) this Day universally looked upon as so many huge Lyes, and Schemes of Flattery and Interest; and are seldom, if at all, thought worth the Reading.

4thly, That, since the present Age is so assuming, as to account all the high Dedicatory Commendations of so many Centuries nothing but crafty, fulsome,

A sneaking

sneaking Stuff (though I have seen some, that, I could swear, had Truth in them) *Therefore*, should the Framing and Inditing of all such Commendations be, for the Present, laid aside by all Sorts of Authors: It being, however, still allowable for excellent Poets to *call upon* and *invite* to their *Aid* and *Assistance* great and learned Men, after the Manner of *Virgil*, or in some such ingenious Way: Any Thing to the Contrary in these Reflections notwithstanding.

5tly, That (by the By) while I am writing these same Reflections, I recollect, that the Matter and Manner of this Epistle, as to me it seems to go on, are not very suitable to the Character of a Commentator and Translator, and, therefore, that I had better change them: But (upon second Thoughts) that I find myself to be naturally of a Temper that obliges me to postpone small Matters of Consistency to those of public Utility; and, therefore, that I must proceed,

6tly, to observe to you—That I seem to myself to have hit upon the best Expedient by which Credit may still be secured to the future Panegyrics of able Dedicators, *viz.* by an Act of Parliament to the following Purpose (and, to obtain which, I beg you will please to use your Interest) that is to say, ‘That from, and after, the Day of , &c. no Author presume, in his Dedication, to represent his Patron, as the Happiness and Admiration of the Age he lives in, on Account either of his Benevolence to the whole Race of Mankind, or, his often-tempted and still unshaken Fidelity; or, his most exquisite Taste, and never-erring Judgment; or, his consummate Knowledge in all Parts whatsoever both of polite and useful Learning; or, his utter Contempt of all Praise; or these, and innumerable other Perfections, all put together; Except, the said Author shall, previously, have published the duly sworn Affidavits of a competent Number of good Judges of Merit and Knowledge (who have been Ear and Eye-witnesses of the said Patron’s prodigious Accomplishments, and numberless Acts of Goodness) setting forth and specifying his (the said Patron’s) several great Talents, with their

their exact Extent; or, if they be infinite, shewing exactly where they do not end; and, likewise, when and where, and to whom he hath done those unheard-of Services. And, that any Author herein transgressing shall, upon Bill, Plaintiff, or Information, in any of his Majesty's Courts of Justice, be condemned to stand in the Pillory for the Space of one Day, and to be pelted, during the said Time, by all whom it may concern, with Volumes of the hardest modern Writings, Tomes of School-Divinity, Casuistry, and Metaphysics, and with all Books and Pamphlets containing Principles of new and polite Religion, or no Religion at all; and further shall, during the Year next ensuing, be closely imprisoned, and debarred the Use of Pen and Ink, and all other Writing Instruments and Implements whatever, receiving daily the Allowance of half a Pound only of brown Bread from the Public, and from his Patron, daily, a Pint of Tappleash, and no more: And this only, provided the said Patron hath Generosity enough to grant him the said Allowance. And, *Finally*, that the said Author be allowed nothing to read, during the said Year, but modern Dedications.

7tly and Lastly—That I myself had better, and that I hereby do wave all Thoughts of Writing a Dedication to you, together with your Character therein to be set forth, till the Legislature shall, in their Wisdom, think fit to pass an Act to the above Effect, thinking what I have to say of you somewhat of a Nature not very meet for a Form of Writing, that at present labours under some Disadvantages through the Infidelity of the Times.

In the mean Time, I shall endeavour to content myself with the Enjoyment of one Pleasure (from which, or the Truth, on which it is founded, not the united Force of all the Carpers breathing shall ever be able to diminish the least Portion) which is, That of thus publicly acknowledging myself, S I R,

*Your very-often, and,
most-generously obliged, and,
ever grateful Servant,*

T O
Two or Three READERS.

IT is well known, that the Tediousness, the Inaccuracy, and (in many Instances) the great Ignorance with which Youth have been used to read over the following Dialogues of *Lucian*, have been owing to a Succession of faulty Editions, a loose and distant Translation, a real Difficulty in the *Greek*, arising from long and transposed Sentences, and an entire Want of proper Illustrations. Hence hath arisen a constant and just Complaint of the Hardship upon Beginners, in their being obliged to pass immediately, from the Gospels in the *Greek Testament*, into an Author circumstanced with so many Difficulties. And yet there was no Help for this Hardship, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well suited to tender Understandings.

These were the Considerations that prevailed on me to engage in the following laborious Work; and the Particulars, I proposed to myself in the Execution of it, were,

First, To correct the Text of the current Edition.

Secondly, To make a strictly literal Translation of the same into *Latin*, inserting no Words of my own, but such as were explanatory, by being fairly to be understood in the Original, and placing the Whole in nearly the exact Grammatical Order. And,

Lastly, To illustrate the Text with Explanations from History, Mythology, and a strict Consideration of the Author's Language, Sense, and Humour.

To these Designs I added a Resolution to endeavour, that every single Word of my Translation should be the most properly expressive of its respective original Word, that the *Latin* Tongue could afford: Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accomplish. However I have succeeded in this Part of my Design, my Intention was, to fix the precise corresponding Significations of as many *Greek* and *Latin* Words, as came within the Compass of this Work.

With Regard to my Notes, I must observe, that, however executed, they are the first that, to my Knowledge, have ever been made to this particular Collection of *Lucian's Dialogues*; and that I would have written them in *Latin*, but for the following Considerations, which I think of much more Importance than the Notes themselves.

I am humbly of Opinion, that the *Latin* of all our Commentators upon the Classics abounds with stiff and affected Expressions, cant Phrases of the antient Comedians, and a great Mixture of mere Modernisms: So that, by the Time a Youth hath gone through his Course of Humanity, both at School and the University, he probably hath read as much, if not more, of this Sort of Language, than of pure *Latin*. And, as quaint Expressions, and such as correspond with the modern Modes of Speech, have been easy and affecting to him, so he probably retains much more of such

such, than of the genuine *Roman Stile*. And to this alone, I am persuaded, is justly to be attributed, that, in such a Variety of modern Writers in the *Latin Tongue*, so very few can be said to have written with tolerable Purity; which is a great Disadvantage, and often a Discredit to the Subjects they have treated.

Hence am I induced to think, that it had been greatly for the Interest of Learning, had no Comments upon the Clafficks been ever written, but in the Language of the Country for whose Use they were first intended. For, if any other Country saw an Improvement to be gained by the Reading of such, it might with equal Information, but no Detriment, read them translated into its own Language. So that hence the Learned, having never read any but pure *Latin*, could scarce have known any other; and therefore must the Writers among them have formed a far better Stile from their unmixed Fund, than from a Jumble of good and bad.

Therefore, as I could not flatter myself with the Hopes of succeeding in such a *Latin Stile* as I judge requisite; I have declined the Attempt, lest I should contribute to hurt the Taste of such as shall happen to read the following Edition.

But to what I have above advanced it may be objected, That, if Youth had not their Comments in *Latin*, they must lose the Benefit of reading, at least as much more of that Language, as they can, by perusing only the bare Text of the *Latin Clafficks*; and, therefore, that, though there may arise some little Disadvantage to the Learner, with Regard to the future Purity of his Phrase and Stile, yet it will be amply made up to him in the Swiftness of his Progress, and the far greater Extent of his Knowledge in the *Latin Tongue*. —Now I am much mistaken, if I have not, by Experience, found that this Objection is of little, or no Weight. For I have always observed, that it costs Boys as much, nay, I will venture to say, more of their Time, to make themselves Masters of the *Latin* Comments upon a Lesson, than it would to understand the Lesson itself, had they the Explanations of the difficult Parts of it in a Language intelligible upon Sight. And, if this be the Case, would it not be far better for them to spend that large Portion of spare Time, which such prompt Explanations would afford them, in Reading more of the pure Claffick Text, than in imprinting upon their Minds barbarous and insipid Modes of Speech? And is it not evident that this, far from retarding their Progress, would, in Fact, doubly forward it, and that with the most elegant, as well as the soundest Improvement?

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Prevention of *Gothicism*, in all future *Greek* and *Latin* Writings, or Performances, whatsoever.

I shall now beg Leave to mention three Evils which appear to me in the present Method of Education, and which seem to tend in some Measure to the Extirpation of Letters. If I am mistaken, I hope that Gentlemen of better Judgment will pardon me, for, in Truth, I mean well.

The first is, an immoderate Use of literal Translations.—I have, in Compliance with the prevailing Usage, bred up several, and some of very good Parts, with the Help of all the literal Translations I could get. And, foreseeing the Consequence of letting them come at the Meaning of what they read, with so much Ease, I always insisted, both in their Lessons and Repetitions, upon a most accurate Account of their Business in every Particular. At length, when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the University, they neither could write *Latin*, nor construe Authors that were new to them, near so well and readily as I have known others do upon much less Reading in the old Method, in which they were obliged to use great Attention and Industry.

From this Experience then, I am convinced, That what Youth thus easily get, they as easily forget; and that the Meaning of a certain Portion, gained by the Exercise of their Sagacity and Invention, renders them more expert, and leaves a more lasting Impression, as well as a more enlarged Knowledge in their Minds, than ten Times as much gained with Ease and Oscitancy, by the Help of a literal Translation.—And I, therefore, am perswaded, that the Use of literal Translations is most detrimental to Learners, if continued after they have received an accurate and sufficient Introduction into the Language they are to learn; that is, have gained a competent Knowledge of Words, and the Nature of Grammatical Order. The Mind, constantly kept in these Leading-strings and Go-Carts, never arrives at that Vigour and Activity that result from a due Exercise of her Powers.

The second Evil that appears to me in the modern Method of Teaching is, the Neglect of making Youth get the best and most charming of their School Authors by Heart. This, besides the great Improvement to their Memories, hath heretofore left such strong and lively Impressions of the greatest Geniuses upon the Minds of Youth, that they have often produced such Exercises, both in Prose and Poetry, as delighted, if not astonished learned Men. And hence have they, when Men, adorned both their Conversations and public Speeches with such pertinent, beautiful, and illustrating Quotations and Instances, as made what they uttered, at once, both delightful and decisive. The Decay of Learning is from nothing more evident, than from the very rare Use, or rather entire Want of these Ornaments, and Imitations of the Antients: In the Room of which is daily substituted, in Writings, a Deal of dull, dry Stuff, and, in Discourse, much cold and insipid Cant; all owing to the Neglect of imprinting a Taste of the most sublime and beautiful Conceptions, and of the most lively, strong,

and

and polite Expressions upon the Minds of Youth, by making them commit to Memory the greatest Productions of the Wit of Man.

The *tthird*, and greatest Evil, is That of sending Youth to the University, with a most insignificant Stock of Reading. It is grown a general Custom to hurry them thither, as soon as they have read over a few of *Lucian's Dialogues*, *Horace*, and a little of *Homer*; nay, when they have read these so very superficially, that they may justly be said to have only gabbled them over; and when, before these, they have only gone through a few small Portions of inferior Authors, with so little Understanding, that they have now entirely forgot them. It is a melancholy Reflection to all Lovers of Learning, and their Country, to think how many do yearly enter into the learned Professions thus prepared, or furnished with a Trifle more gained at a College; for I cannot but infest upon it, that, when they are thus sent in, they must come out either utterly ignorant of the Course they should have gone through, or furnished with very little more than they entered with; it being impossible even for Parts or Industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal Consequence of thus entering them at once Children and uninstructed is, Solemn Ignorance in Physic, low and wicked Tricks in the Law, and a scandalous Inability in Divinity, attended with such a Contempt of the Clergy, as must finally establish Irreligion, or, in another Word, Vice. Not to mention the Want of Learning and Eloquence in those Assemblies, which, without both, can never be held and conducted with proper Credit, and due Advantage to the Nations who intrust them with their greatest Concerns.

But all these Evils will be removed, when certain Gentlemen, who have it in their Power, shall think proper so to do; and I enjoy the Hopes of seeing it soon done in one of these Kingdoms, in a University wherein, if I am well informed, is read with great Strictness the best and the finest College-Course of Learning in the World; and some of whose Governors, I am assured, are Gentlemen of such Genius, Learning, and Spirit, as must make the Promotion of Letters their most constant Pursuit, and their highest Pleasure. From such alone can be expected a Regulation, that will absolutely exclude all raw and ignorant Youth from entering the University; and such alone are capable of despising the Loss of having fewer Pupils, till such a Regulation can take Effect, which, I am persuaded, cannot possibly exceed two Years after its Institution.

In the mean Time, if any single and singular Father or Son, or, rather, both together, should accidentally read these Sentiments, and very accidentally join in them, let them (if the Youth aspires to be a useful and a shining Man) further join in the following Resolution, which I here set down for the Sake, or even the Hope, of gaining over such a Youth to a glorious Ambition of emerging from the thick, and gross, and mean Obscurity that at present overwhelms the Minds of most of those who should be the Lights and Ornaments of the Publick. The Resolution is this: That such a Youth quit not School, till he is as perfect, as a very good Master can make him, in every single Word of the following

following Books, *viz.* Cæs. *Comment.* Quint. *Curt.* Salust's *Wars of Catil.* and *Jugurtha.* *The five first Books of Livy.* *The select Orat. of Cicero.* All Virgil, except his *juvenile Works.* Hor. and Juv. (except the *improper Parts*) Pers. *The four first Plays of Terence.* St. John's *Gospel.* Leusd. *Compend.* *The best Dial. of Lucretian.* *The four first Books of Xen. Cyr. Epict. and Tab. Ceb.* *The eight first Books of Hom. Il.* Hesiod. *The Idyl. of Theocrit.* *Hero and Leand.* and *OEdip. of Sophocles.*

He who will not, before he enters the University, read the above, or an equal Quantity of *Greek* and *Latin*, and that, every Word most accurately and perfectly, nay, till each Author, being but thought of, seems to chime in his Head, and his very Manner of Thought and expression to occur to him most strongly, and distinctly, from that of every other Author he hath read; he, I say, who will not thus read, and this, or at least very nearly this Quantity of the best *Greek* and *Latin* Authors, shall not, if he hath but middling Parts, go through a College Course, with any tolerable Credit or Improvement, but shall end it (as is generally the Case) near as ignorant, or, very probably, more so, than when he began: And, if he hath even strong and bright Parts, it will cost him infinite Toil to obtain the Knowledge and Name of a Scholar. But, the above Authors being read, as is here proposed, a Youth but of ordinary Abilities shall be able to gain a great Stock of Learning, and even to pass for a bright Man: And he, on whom God hath bestowed extraordinary Talents, shall proceed in his Studies with unspeakable Delight, and prodigious Improvement. He shall become of his Parents and Friends the Pride and Joy; of his Teachers the Beast and Honour; of Arts and Learning the Pillar; of Dulness, Ignorance, and Obscurity the Shame; of his Country the Happiness, the Ornament, and the Glory.

L U C I A N'

E R R A T A.

PAGE 24. Line 8. for τεθνήξισθαι; read τεθνήξεσθαι.
 P. 61. L. 3. ταῦτον r. τούτῳ. P. 64. L. 2. αἰτιᾶς
 r. αἰτιᾶ. P. 65. Note † ἀπεχαίρεσι r. ἀπεχθαίρεσι.
 P. 71. L. 25. ἄγοιαν r. ἄγοιαν. P. 72. first Line of the
 English Verses, for, *with*, after Vices r. *in.* P. 80. L.
 18. at the End ε is redundant. P. 82. L. 5. Εἴνοι r. "Εἴνοι.
 P. 83. L. 1. ἔχωντος r. ἔχοντος. L. 29. after λέγω r. καὶ
 Δαρεῖως. P. 88. Note * ξημιὲν r. ζημιὲν. P. 95. L.
 23. ὡ r. ὥ. L. 26. for σωμεν r. σωμεν. P. 107. L. 4.
 πρετέθη r. πρετίθη. P. 116. L. 3. for τῷ r. τῷ. P. 119.
 L. 10. Ἀόσαλι r. Ἀκόσαλι. P. 147. L. 14. for πρετένας
 r. προτένας. P. 160. L. 11. for επιτρόψιας r.
 ἐπιτρόψιας.

LUCIAN's LIFE.

WE have scarce any Accounts of Lucian's Life, but such as are to be found scattered in his own Works; the Sum of which is, That he was the Son of obscure and indigent Parents, Inhabitants of Samosata, a City of Syria, bordering upon the Euphrates: That, in his younger Days, he studied Oratory, and pleaded Causes at Antioch; but, soon quitting the Law, applied himself mostly to the Study of Rhetoric, which he taught with great Success and Applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which Nations he travelled; that, at length, his Fame and his Writings had so recommended him to the Emperor Marcus Aurelius, that he made him Procurator, or Regent, of Egypt; after which, it is said, he died, about the ninetieth Year of his Age, leaving one Son.—Suidas says, that he was torn to Pieces by Dogs, and reckons this a Judgment upon him, for his having reviled Christ and the Christian Religion. But, as this Story is not supported by any other Authority, it hath justly met with little or no Credit.

It is true, that Lucian, in his Philopatris and Death of Peregrinus (though some have doubted, whether those are his Writings) endeavours to ridicule Christ and his Doctrines, but happens, at the same Time, to render himself not a little ridiculous, while he unwarily mentions such pure and sublime Principles of Christianity, as sufficiently expose his Want of Candour. Nor can it, in the least, affect the Christian Cause, that a professed Sceptic and a licentious Liver (such as Lucian's own Writings demonstrate him to have been) takes the Liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious Men, as it too often happens, become very corrupt (like those keen-sensed Animals in Homer, which were the readiest to catch the Pestilence; I think, he says, they were Mules and Dogs) then, finding it impossible by fair Argument to overthrow those Principles that absolutely forbid their nefarious Practices, they are obliged to defend themselves, or attack others, with those Shadows of Weapons, Scoffs and Sophisms; to which, often adding obdurate Impudence, or, when they can, that Thunder-bolt of an Argument, Power, they fancy they bear down all before them.

But

LUCIAN's LIFE.

But it is as signal and singular, as it is a true Circumstance of Christianity, that Scoffers, Free-thinkers, and Tyrants have absolutely contributed most considerably to its Establishment. And this is manifestly one of God's marvellous Methods of Providence, that, by such Instruments as the wilest of Men, he sometimes pleases to produce the greatest and most universal Blessings. Witness those abandoned and impious Nations that have been chastised, crushed, and humbled with the Dust, by the Hands of most barbarous Robbers and Murderers, however, afterwards, dignified with the Titles of Heroes.

And of this Method of Providence is Lucian a very principal Instance. The little or no Regard he pays to the Nation of a Supreme Being; his publishing some obscene and very corrupting Performances; his taking upon him to ridicule Socrates and Plato, those great Lights of Mankind, and Honours of Human Nature; his denying every Degree of Excellence to almost every Man, except some of his own obscure Acquaintance (whose Merit, probably, was little more than that of Flattery) these Things, I say (beside his entire Want of Candour, while he talks against the Christian Religion) prove him to have been a Man of unbounded Vanity, little Sincerity, extravagant Assurance, and desperate Impiety. And yet it is as certain Matter of Fact, as any in all History, that this very Man was the most active, as well as the ablest Hand (after the Apostles) in pulling down the whole Heaven of Heathen Gods, and clearing away the Rubbish of their Abominations; and in thereby making Room for the Church of Christ, in every Part of the Earth that was not utterly barbarous.

But, while we dislike his Principles, it is impossible not to admire and extol his matchless Abilities: For, when he pleased to take the Side of Virtue, no Man ever, with more Ease, overthrew Vice; no Man ever rendered it, at the same Time, so ridiculous and odious. It may be doubted, whether any Man of the Age he lived in, had so much Learning; it may be granted, that no Man of that Age had finer or stronger Sense; it is most certain, that no Man of that, or any other Age, hath equalled him in the Points of Irony and true Humour; in which Particulars, he seems to me to have this singular Happiness of Excellence, that he considerably distanceth, at the same Time, many and great Geniuses.

ΛΟΤΚΙΑΝΟΤ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑ' ΔΟΓΩΣ α'.

Κύκλων κ) Ποσειδῶν.

It may not be amiss previously to observe to the young Reader, that the Design of this First, and such other *Dialogues* of *Lucian*, as have taken their Rise from Antient Mythology, was to ridicule the Credulity of the *Heathens*, who blindly received the most groundless and inconsistent Fables concerning their Gods and Heroes ; and, while they regarded them as so many Historical Truths, were naturally led into a Thousand Extravagancies, not only in Point of Opinion, but also in the very Conduct of their Lives. But such *Dialogues* have been, in a more particular Manner, intended as Satyrs upon the Poets (*Homer* especially) as being the Founders of so much Superstition : Though it must be observed, that those Fictions, considered as mere Machines in *Homer's* Poems, are surprising and beautiful, and well deserve that Commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian* too knew this very well : But Men of his satirical Turn, rather than not be witty, are apt to ridicule even the Excellencies of others. The Truth is, it was not so much the ingenious Poet, as the silly credulous World, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's Travels* in *Homer*, where *Polypbomus*, the *Cyclops*, caught *Ulysses*, with several of his Crew, in his Cave ; and, having devoured two of them, reserved the rest for other Meals. But *Ulysses*, having given him two or three large Goblets of Wine, with which he washed down his *Grecians*, took the Opportunity, as he lay intoxicated, and, with the Giant's own Olive-Staff (one End of which he had first sharpened, and made red-hot in the Fire) thrust out his Eye (for he never had but one, and that of a large Size) and then made his Escape with the rest of his Companions.

B

ΚΥΚΛΑ.

ΚΥΚΛΑ. Πάτερ, οἵα πέπονθα ὑπὸ τοῦ καλαράτη
 ξένη, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ
 ἐπιχειρήσας. **ΠΟΣ.** Τίς δὲ ὁ ταῦτα τολμήσας, ὁ Πο-
 λύφορμος; **ΚΥΚΛΑ.** Τὸ μὲν πρώτον ὍΥΤΙΝ ἔαυτὸν ἀπε-
 γκάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλχης, Ὁδυσσεὺς ὄνομά-
 ζεσθαι ἔφη. **ΠΟΣ.** Οἶδα δὲ λέγεις, τὸν Ἰθακῆσιον, ἐξ
 Ἰλίου δὲ αὐτέλει. Άλλὰ πῶς ταῦτ' ἐπράξει, ωδὴ πάντα
 ἐνθαρσῆς ἡν; **ΚΥΚΛΑ.** Κατέλαβον ἐν τῷ ἀντρῷ, ἀπὸ τῆς
 νομῆς αὐτορέψας, πολλός τινας ἐπιβελένουτας δηλούντες
 ΙΟΤΟΙΣ ποιμνίοις. Ἐπεὶ δὲ ἔθηκα * τῇ θύρᾳ τὸ πῶμα (πέ-
 τρα δέ ἐστι μοι παμμεγέθης) καὶ τὸ πῦρ αὐτοκαυσα, ἵναυ-
 σάμενθο ὁ ἔφερον δένδρον ἀπὸ τῆς ὅρυς, ἐφάνησαν ἀποκρύπτειν
 αὐτὸς πειρώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὡσπερ
 εἰκὸς ἦν, κατέφαγον ληστὰς ὄντας. Ἐνταῦθα ὁ παντρ-
 γότατθο ἐκεῖνθο, εἴτε ὍΥΤΙΣ, εἴτε Ὁδυσσεὺς ἦν, δίδωσι
 μοι πιεῖν † φάρμακόν τι † ἐγχέας, ἥδη μὲν καὶ εὔσομος,
 ἐπιβελευτότατον δὲ καὶ ταραχωδέστατον. Ἀπαντά γάρ
 ἐνθὺς ἐδόκει μοι πειρόμενος πιόντι, καὶ τὸ σπήλαιον αὐ-

*τῇ θύρᾳ τὸ πῶμα.] By θύρα, here, he means not a *Door*, but the Mouth of his Cave. For the Savage *Polypheus* knew nothing of the Habitations of Men, and, agreeably to his rude and wild Notions, calls the Rock, which he used for a Door, τὸ πῶμα, the Cover, or rather, here, the Stopper of the Mouth of his Cave.

† φάρμακόν τι.] Some strong Dose. He knew no other Name for it, being an utter Stranger to Wine. Φάρμακον often signifies *Poison*. Ἐδεδοίκειν μὴ εὐ τῷ κρατῆρι Φάρμακα μεμίγμενα εἴη. Xen. Cyr. Pæd. Lib. i. And here *Polypheus* might well think, that what he had drank was some Sort of *Poison*, and so have used the Word, in this Meaning.

† ἐγχέας.] This is an ex-

traordinary Participle from the Verb ἐγχέω. The Formation, by which it becomes such, is this: Ἐγχέω fut. ἐγχένσω (like πλέω, εύσω, and the like) aor. I. ἐνέχενσα, and, by losing σ, ἐνέχενα; and again, by losing ν, ἐγχέα, which, running through the Moods, will end in the Participle ἐγχέας. This I translate *postquam infuderat*, in order to give nearly a just Notion of the Time or Tense. For this Reason, I shall frequently, in the Beginning of my Translation, turn the Participles of the Aorists, by *postquam*, or *cum*, and the Verb; but, further on, into Ablatives absolute, when I cannot have the Latin Participle of the Preter-tense of a Verb Deponent, as ἐπων locutus, ἐπιχειρήσας adortus, &c.

τὸ ἀνεγρέφετο, καὶ ὡς ἔτι ὅλως ἀν διμαυτῷ ἥμην. Τέλος δὲ,
ἔς ὑπονοὶ κατεσπάσθη· ὃ δὲ ἀποξύσας τὸν μοχλὸν, καὶ
πυρώσας γε * προσέτι, ἐτύφλωσέ με καθένδοντα· καὶ ἀπὸ⁵
ἔκείνει τυφλὸς εἰμί σοι, ὡς Πόσειδον. ΠΟΣ. Ως βαθὺν
ἴκοιμήθης, ὡς τέκνουν, ὃς ς καὶ ἐξέθορες μεταξὺ τυφλώμενος;
ὁ δὲ Ἐννοὶ Οδυσσεὺς τῶς διέφυγεν; Φαῦλος ἀν ἔν οἴδη ὅτι ἰδυ-
νθη ἀποκινησας τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ.
Ἄλλος ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάθοιμι ἐξίσιλα. Καὶ
καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπιτάσας,
μόνα παρεὶς τὰ πρόσωπα ἐις τὴν νομὴν, ἐντειλάμενος τῷ ΙΩ
κριῶ ὄπόσσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μαγ-
θάνω, ὑπ’ ἔκεινοις ὅτι γε ἔλαθεν ὑπεξελθών σε. Άλλα
τὰς ἄλλας γε Κύκλωπας ἔδει ἐπιβούσασθαι ἵππον αὐτὸν.
ΚΥΚΛ. Συνεκάλεσα, ὡς πάτερ, καὶ ἦκον· ἐπεὶ δὲ εἰροῦτο
τῷ ἐπιβούσασθαι τὸ ὄνομα, κἀγὼ ἔφην, ὅτι ὍΥΤΙΣ ἐγώ, ΙΩ
μελαγχολῶν οἰηθέντες με, φέροντο ἀπιόντες. Οὕτω κατε-
σοφίσατό με ὁ κατάρατος τῷ ὄνόματι. Καὶ ὁ μαλισσα
ἥνιασέ με, ὅτι καὶ ὄνειδίζων ἐμοὶ τὴν συμφορὰν, “Οὐδὲ
“ πατέρ (Φησιν) δὲ Ποσειδῶν ἱασταί σε.” ΠΟΣ. Θάρ-
σει, ὡς τέκνοι, ἀμυνῆμαι γὰρ αὐτὸν, ὡς μάθη, ὅτι εἰ καὶ ΖΩ
πέρασίν μοι ὄφθαλμῶν ἱασθαι ἀδύνατον, τὰ γὰρ τῶν πλε-
όντων τὸ σώζειν αὐτὸς καὶ ἀπολλύναι εἰπὲ ἐμοὶ πρόσειτο.
Πλεῖ δὲ ἔτι.

*προσέτι.] The best Editions add προσέτι το ἐτύφλωσί; and, accordingly, the other Translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a Finger upon Polypœmus, how could he προσέτι, moreover, do any Violence to him? For this Reason, I have taken the Liberty to subjoin προσέτι to

πυρώσας γε. So that the Sense of the Whole may literally run thus: ‘Ο δὲ ἀποξύσας τὸν μοχλὸν, But be having sharpened a Stake, καὶ, and (not content with sharpening it) πυρώσας γε προσέτι, having, moreover made it red-hot in the Fire, ἐτύφλωσέ με, blinded me, &c.

ΔΙΑΛΕΚΤΟΣ Β'. Μενέλαος καὶ Πρωτίων.

This Dialogue is a Ridicule upon that Part of Homer's *Odysssey*, where Menelaus is represented, as having, by the Instructions of the Nymph Eudore, seized Proteus, her Father, (a Prophet and Sea-God, who could change his Form and Appearance to what he pleased) and learned from him, how he might escape from the Island of Pharos, where he was detained by contrary Winds. — The Conversation of Menelaus and Proteus, in Homer, upon that Occasion, is, here, particularly ridiculed.

MEN. ΑΛΛΑ ὅδωρ μέν σε γίνεσθαι, ὃ Πρωτεῦ, ὃκ
τόπιθανον, ἐνάλιον γε ὄντα· καὶ δένδρον ἔτι φορη-
τόν· καὶ ἐσ λέοντα ὅπότε ἀλλαγέντος, ὅμως ὡδὲ τότο ἔξω ποί-
ταις. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάτῃ οἰ-
κεῖτα, τότο πάντα θαυμάζω, καὶ ἀπιγώ. ΠΡΩΤ. Μὴ
θαυμάσῃς, ὃ Μενέλαος, γίγνομαι γάρ. MEN. Εἶδος καὶ
αὐτός. Αλλά μοι δοκεῖς (εἰρήσεται γάρ τρόπος σε) γοη-
τείαν τίνα προσάγειν τῷ πράγματι, καὶ τὰς ὁφθαλμὰς ἔξα-
πταν τῶν δράντων, αὐτὸς ωδὲν τοιχτό γιγνόμενος. ΠΡΩΤ.
Καὶ τίς ἀν ἡ απάτη ἐπὶ τῶν ὅτων ἐναργῶν γένοιτο; ὃκ
ἀνεῳγμένους τοῖς ὁφθαλμοῖς εἰδεῖς, ἐσ ὅσα μετεποίησα ἴμαν-
τόν; εἰ δὲ ἀπιγεῖς, καὶ τὸ πρᾶγμα· || Ψευδὲς εἴναι δοκεῖ,
Φαντασία τις τρόπος τῶν ὁφθαλμῶν ἵσαρένη, ἐπειδὴν πῦρ
γένωμαι, προσένεγκέ μοι, ὃ γενναιότατε, τὴν χεῖρα· εἰση
γάρ, εἰ δρῶμαι μόνον, ἢ καὶ τὸ καλεῖν τότε μοι πράσειν.
MEN. Οὐκ ἀσφαλῆς ἡ πεῖρα, ὃ Πρωτεῦ. ΠΡΩΤ. Σὺ
δέ μοι, Μενέλαος, δοκεῖς ωδὲ πολύποντα ἐωρακέναι πώποτε,
οὐδὲ ὁ πάσχει ὁ ἰχθὺς ἔτει εἰδέναι. MEN. Αλλὰ τὸν μὲν
πολύποντα εἶδον. Α πάσχει δὲ, ηδέως ἀν μάθοιμι παρά σύ.
ΠΡΩΤ. Οποῖα ἀν πέτρα προσελθὼν ἀρμόσῃ τὰς * κοτύ-

|| Ψευδὲς.] *Grævius* would have it Ψεύδης, agreeing with Φαντασία; and, I think, with good Reason.

* κοτύλας.] *Suidas* says, that κοτύλη properly signifies a Cup, and that hence it hath been used to signify the *Cavity* or *Hollow* in one Bone, for the

Reception of the Head of another. The Fish called *Polypus*, hath little *Cups* or *Cavities* along the Inside of its Claws, which it applieth to any Thing it grasps, and, with them performing a Kind of Suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

λας, καὶ ὁ ψροσφός ἔχεται καὶ τὰς + ωλεκτάνας, ἵκείη
ὅμοιον ἀπεργάζεται ἐαυτὸν, καὶ μεταβάλλει τὴν χρόαν, μι-
μέμενθι τὴν πέτραν, ὡς ἀν λάδη τὰς ἀλιέας, μὴ διαλάτ-
των, μηδὲ Φανερὸς ὥν διὰ τῦτο, ἀλλ’ ἔοικως τῷ λίθῳ.
ΜΕΝ. Φασὶ ταῦτα τὸ δὲ σὸν πολλῷ παραδοξότερον,
ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὡς Μενέλαε, τίνι ἀν ἀλ-
λῷ πιστέουσιας, τοῖς σιαυτῷ ὁφθαλμοῖς ἀπισῶν. ΜΕΝ.
Ίδων εἶδον. Ἀλλὰ τὸ πρᾶγμα τεράγιον, τὸν ἀυτὸν πῦρ
καὶ ὑδωρ γίγνεσθαι.

+ πλεκτάνας.] A Kind of
small Claws, which the Poly-
pus twines about some Sort of

Shell-Fish, so fast, that it bursts
the Shell, and so gets the Fish
for its Pains. *Plin. ibid.*

ΔΙΑ' Λ. γ. Ποσειδῶν ἢ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the Fable of *Arion*, but also with *Herodotus*, and his own Cotemporary *Plutarch*; the Former of whom, after his usual Manner, relates this Story with an Air of Gravity; and the Latter hath not scrupled to introduce it, as told by an Eye-witness, in the Company of the Seven Wise-Men of *Greece*, and as credited by every one of them. See Herod. in *Clio*. and Plut. in *Sypos*.

ΠΟΣ. **Ε** γε, ὡς Δελφῖνες, ὅτι αἱ φιλάνθρωποι ἴξεν καὶ
τὸν Ισθμὸν ἐκομίσατε, ὑποδεξάμενος ἀπὸ τῶν Σκιρωνίδων μετὰ
τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σύ τὸν κιθαρώδην τῦτον τὸν
ἐκ Μηδύμης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον ἀντῆ σκευῆ
καὶ κιθάραν. ὃδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύ-
μενον. **ΔΕΛΦ.** Μὴ θαυμάσῃς, ὡς Πόσειδον, εἰ τὰς ἀν-
θρώπους ἐν ποιῶμεν, ηὔξενος γε καὶ αὐτοὶ ἰχθύες γε-
νόμενοι. 5

*τὸν Ισθμὸν.] The Corinthian Isthmus, called, ὁ Ισθμὸς, the Isthmus, by Way of Pre-eminence.—I will give neither the Geography of the Places mentioned in these Dialogues, nor the Stories relating to the proper Names of Men, or Gods; because the Geography of any Place is never learned to any Purpose, but by Maps; and the Stories, concerning Men and

Gods, are, for the most Part, to be found in Dictionaries. Yet, if any of these Fables or Histories are not to be found in the common Dictionaries, or if the Sense or Beauty of any Part of the Text requires a particular Relation of them, they shall be set forth.

‡ εἴξ ἀνθρώπων.] The Fable is, that a Crew of Sailors,
having

ρόμενοι. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταγαυμαχήσας μετέβαλε, δέον χειρόσασθαι μόνον, ὥσπερ τὰς ἄλλας υπηγάγετο. "Οπως γὰν τὰ κατὰ τὸν Ἀρίονα τέτοιο ἐγένετο, ὡς Δελφίου; ΔΕΛΦ. Ο Περίανδρῳ, οἴμαι, 5 ἔχατρεν αὐτῷ, καὶ τολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῷ τέχνῃ. Ο δὲ τλεβίσας ταρὰ τῷ τυράνῳ ἐπειδύμησε, τλέυσας οἰκαδε ἐς τὴν Μήδυμναν, ἐσιδεξασθαι τὸν τλεῦτον· καὶ ἐσιβαῖς πορθμεύει τινὸς κακύργυν αὐδρῶν, ὡς ἔδειξε τολλὺν ἄγον Χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἴγαίον 10 ἐγένετο, ἐπιβλεψόντι αὐτῷ οἱ ναῦται. Ο δὲ (ὑκρώμην γὰρ ἀπαντὰ ταρανέων τῷ σκάφει) "Ἐπεὶ ταῦτα ὑμῖν 15 " δέδοκται (ἔφη) ἀλλὰ τὴν * σκευὴν ἀναλαβόντα με, καὶ " ἀσαντα Θρηνόν τινα ἐπ' ἐμαυτῷ, ἐκόντα ἰάσατε σίφας " " ἐμαυτόν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε τάνι λιγυρῶς, καὶ ἐπεσεν εἰς τὴν θάλασσαν, ὡς αὐτίκα τάντως ἀποθανέμενός. Ἐγὼ δὲ ὑπολαβῶ, καὶ ἀναθέμενός αὐτὸν, ἐξενηξάμην ἔχων εἰς Ταίναρον. ΠΟΣ. "Ἐπανῶ τῆς φιλομοσίας· ἀξιον γὰρ τὸν μισθὸν αποδέδωκας 20 αὐτῷ τῆς ἀκροάσεως.

having taken Bacchus, in the Form of a beautiful Boy, would have carried him off, as a Prey. Upon which, the God resumed his own Shape, and turned them all into Dolphins. *Ovid. Met. Lib. iii.*

**σκευὴ.*] By *σκευὴ*, probably is meant, here, not his ordinary Dress, but that which he wore, as a Musician. For great Musicians wore certain Habits peculiar to their Profession; as appears from *Plutarch*, where he introduces *Gorgias*, telling this Story to the Seven Wise-Men, and saying, That

he knew *Arion*, before he came on Shore off the Dolphin's Back, because he wore his ἐναγάντον κοστοῦν, the Dress which he wore at the Games: For Musicians, in Greece, were wont to contend for Prizes at the public Games; which extraordinary Occasion, probably, gave Rise to a particular Dress.—*Herodotus*, in relating this Story, calls *Arion's Dress* *σκεύη*. *Lucian*, therefore, probably, uses the same Word, by Way of Mimickry and Ridicule upon his chimerical Narration.

ΔΙΑΛ. Δ. Ποσειδῶν οὐ Νηρνίδων.

The Story of *Athamas* and *Nephele* is not, compleatly, told in any Dictionary; nor can this Dialogue be, fully, understood, without a particular Account of the Latter.

Athamas, King of *Thebes*, married *Nephele*. She was a Goddess; but the Mythologists do not tell us, of what Part of the Creation.

Yet,

Yet, that it must have been of the Clouds, her Name puts out of all Question. *Abamas*, upon some Dislike to her, put her away, and married *Ino*, the Daughter of *Cadmus*, who proved a most cruel Step-mother to *Pbryxus* and *Helle*, his Children by *Nepbete*. Wherefore in order to rid herself of them intirely, she privately caused all the Seed-Corn in *Bœotia* to be parched, so that the next Sowing produced no Crop, and then bribed the Soothsayers to report, that there should be none, till *Helle* and *Pbryxus* were sacrificed to the Gods. As they stood at the Altar, for that Purpose, their Mother, *Nepbete*, took them away in a Cloud, and mounted them on the golden Ram, which she got from *Mercury*. This flew away high through the Air with them, and crossed over the *Helleponis*, afterwards so called, from *Helle's* having then fallen into it. Upon this, *Juno* sent a Fury to *Abamas*, who inspired him with such Rage and Phrenzy, that, when *Ino* appeared to him with her and his own two Children, *Learchus* and *Melicerta*, he imagined them a Lionses with her two Whelps, and, snatching up *Learchus*, dashed him against a Rock; whereupon, *Ino* fled away with *Melicerta* in her Arms, and, being closely pursued by *Abamas*, threw herself from the Promontory *Citberon* into the Sea. The Gods, in Pity to them, turned her into a Sea-Nymph, and *Melicerta* into a Sea-God, afterwards called *Portumnus*, the God of Havens or Ports. *Hoffman* and *Natal*. Comes.

ΠΟΣ. **Τ**οῦ μὲν τεύτο, ἐς δὲ οὐ ταῖς καληνέχθη,
‘Ελλήσποντοι ἀπ’ αὐτῆς καλείσθω. Τὸν δὲ
νικρὸν υμεῖς, ὡς Νηρῆως, παραλαβόσταις τῇ Τρωάδι προσ-
εγκάτε, ὡς ταφεῖη ὑπὸ τῶν ἐπιχωρίων. NHP. *Μη-
δαμῶς, ὡς Πόσειδου, ἀλλ’ ἐνταῦθα ἐν τῷ † ἐπωνύμῳ πε-
λάγει τεθάψθω. † ἐλεύμεν γαρ αὐτὴν οἰκιστα ὑπὸ τῆς
μυτριαῖς πεπονθυῖαν. ΠΟΣ. Τεύτο μὲν, ὡς Ἀμφιτρίτη,
ἢ θέμις. Οὐδὲ ἄλλως καλὸς εἴλαινθά πει κεῖσθαι ὑπὸ τῇ
Φάρμη αὐτήν ἀλλ’, ὥπερ ἐφην, || ἐν τῇ Τρωάδι ἐν τῇ
Xig-

*Μηδαμῶς.] Pert enough.

† ἐπωνύμῳ.] *Cognomini*, which is the Ablat. Case Sing. of the Noun Adject. *Cognomintis* — e. — *Lucian* seems to have made a Blunder, here: For how could the Sea be *ἐπώνυμος*, or *called-after-her-Name*, before Men knew of her Fall, so as, from thence, to call the Sea after her Name?

‡ Εἴλαινθα.] One would think

there was no great Pity shewn, in letting her lie where she was. But, perhaps, *Lucian* would represent these *Nereids*, as a Parcel of fleering Baggages, who made a Shew of Concern, but, in Truth, did not care a Rush, what became of the poor young Creature, and were too lazy to give themselves any Trouble about her.

|| ἐν τῇ.] *Grævius* says it should be written, “ἐν τῇ, &c.

Χερρόνησω τεθάψεται. Ἐκεῖνο δὲ παραμύθιον ἔγαται αὐτῷ,
ὅτι μὴ ὀλίγον τὰ αὐτὰ καὶ οὐ Ινὰ πείσεται, καὶ ἐμπεσεῖται
ὑπὸ τὸν Ἀθάμαντον διωκομένη εἰς τὸ πέλαγον, ἀπ' ἄκρυ
τὸν Κιθαιρῶνα, καθόπερ καθήκει ἐς τὴν θάλασσαν, ἵχυσα
καὶ τὸν υἱὸν ἐπὶ τῆς αγκάλης. NHP. Ἀλλὰ || κακείνη
σῶσαι δεῖσει, χαρισάμενον τῷ Διονύσῳ τροφὸς γὰρ αὐ-
τῷ καὶ τίτθη οὐ Ινά. ΠΟΣ. Οὐκ ἴχρην ὅτῳ πονηρὰν ὄσταν.
Ἀλλὰ τῷ Διονύσῳ ἀχαριζεῖν, ὃν Ἀμφιτρίτη, οὐκ ἀξίον.
NHP. Αὕτη δὲ ἄρα τί παθεῖσα κατέπεσεν ἀπὸ τὸν κριῶ,
IO ὁ ἀδελφὸς δὲ ὁ Φρύξος ἀσφαλῶς * ὄχεῖται; ΠΟΣ. Εικό-
τως. Νεανίας γὰρ, καὶ δύναται αὐτέχειν πρὸς τὴν Φο-
ράν. οὐ δὲ, ὅποι αἴθειας, ἐπιβᾶσα ὄχήματον παραδόξε,
καὶ ἀπιδεσσά ἐς βάθος ἀχανὲς, ἐπιπλαγεῖσα, καὶ τῷ θάμβει
αἷμα σχεθεῖσα, καὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς τολή-
15 σεως, ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριῶ, οὐ τέως ἀπεί-
ληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγον. NHP. Οὐκέν ἴχρην
τὴν μητέρα τὴν Φοράν Βοηθεῖν πιπλέσθη; ΠΟΣ. Ἔ-
χρην. Ἀλλὰ οὐ μοῖρα πολλῷ τῆς Νεφέλης δυνατωτέρα.

ΔΙΑ'Δ.

&c. and produces the Authority of a MS. for the Amendment. He is certainly in the Right; for it is an egregious Blunder to say, *in Troas in the Chersonese*: Because the Thracian Chersonese lay on the European Side of the Hellespont, and *Troas* on the Asiatick. See Wells's Maps

A Chersonese, or Cherrboneze, is a Peninsula, or an Island joined to the Continent by a Neck of Land. It is so called from *χερσός*, *Terra*, and *ησος*, *Insula*.

|| κακείνη.] Her also. That is, You must save *Ino* too, as you now do *Helle*. But where is the great Favour in saving her, as he does *Helle*, who is actually drowned? The Meaning, then, must be, that he must save *her* too, that is, *her Body* too, as he now does that of *Helle*.

I cannot make Grammar of the Nom. Case χαρισάμενος;

and, therefore, think Lucian must have writ it *χαρισάμενον*, σέ, *Te*, being understood.—

Grævius hath found it *χαρισάμενος* in a MS. which will make it full Sense and Grammar, because they are all supposed to join in conferring the Favour.

* ὄχεῖται.] He speaks, in the present Tense, because *Pbryxus* is supposed to be still in Sight, as *Helle* had been drowned, but just before.

+ Φοράν.] I take it that *Φοράν*, as it is derived from *φέρω*, here, signifies the great Velocity-twift which they were carried. By *Pbryxus*'s being said to bear against it, is meant no more, than that he could bear it, without being affected as *Helle* was.

† Νεφέλην.] The Reason, why her Mother, *Nephele* is supposed to be able to help her,

ΔΙΑ' Λ. ῏. Εάνθη καὶ Θαλάσσης.

Homer tells us, in the xxist Book of his *Ilias*, that, in a warm Encounter between the Grecians and Trojans, several Gods being engaged on both Sides, the River (that is, the God of the River) *Xantbus*, seeing *Achilles* slaughtering his Neighbours, the *Pbyrgians*, on his Banks, attempted to drown him, by laying all the Ground, on which he fought, under Water: And that *Vulcan* fell upon the Flood of *Xantbus*, with a Conflagration, and almost dried up his whole Channel.

ΞΑΝΘΟΣ. **Δ**έξαι μέ, ὡ Θάλασσα, δινὰ πεποιθότα, κατάσβεσόν μυ τὰ τραύματα. **ΘΑΛΑΣΣΑ.** Τέττο, ὡ Ξάνθε; τίς σε κατέκαυσεν; **ΞΑΝΘΟΣ.** Ἡφαιστός. Ἀλλ' απηνθράκωμας ὅλως ὁ κακοδαίμων, καὶ ζέω. **ΘΑΛΑΣΣΑ.** Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; **ΞΑΝΘΟΣ.** Διὰ τὸν υἱὸν τῆς Θέτιδος· ἐπεὶ γάρ φονεύοντα τὸς Φρύγας ἵκέτευσα, ὅδ' οὐκ ἔτανσατο τῆς ὄργης, ἀλλ' ὑπὸ τῶν νεκρῶν απέφρατέ μοι τὸν ἔχν, ἐλεῖσας τὸς αθλίες, ἐπηλθού, ἐπικλύσας θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν αἰδρῶν. Ἔνιαῦδα ὁ Ἡφαιστός (ἴτυχε γάρ τωνσίον πειρῶν) πᾶν ὅσον, οἷμαι, πῦρ **ΙΩ** εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἰποθι ἄλλοθι, φέρων, ἐπηλθέ μοι, καὶ ἔκαυσε μὲν τὰς τιλέας, καὶ μυρίκας· ὥπτησε δὲ καὶ τὰς κακοδαίμονας ἵχθυς, * καὶ τὰς ἐγχέλυνας. Αὐτὸν δὲ ἐμὲ + ὑπερκαχλάσας τωιόσας, μικρῷ δεῖν ὅλῳ ξηρὸν εἰργασαί. Ὁρᾶς δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων; **ΘΑΛΑΣΣΑ.** Θολερὸς, ὡ Ξάνθε, καὶ θερμὸς, ὡς εἰκός. Τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν. Ἡ θέρμη δὲ, ὡς φησί, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὡ Ξάνθε, διὰ τὸν ἐμὸν

is, that she was a Goddess, and had, before, shewn her Power, by getting the golden Ram from *Mercury* for her Children.

* καὶ τὰς ἐγχέλυνας.] And even my very Eels; which lie far down in the Mud.

Καίσοντε πτελίαι, καὶ ἵτεαι,
οὐδὲ μυρίκαι.

Τείροντ' ἐγχέλυνές τι, καὶ
ἵχθυς —

Hom. Iliad. φ'

+ ὑπερκαχλάσαι.] The other Translation renders this Word effervesce. But it is derived from κάχληξ - ίξος, a Pebble; and καχλάξω signifies, to-make - that - Noise - which Water - running - over - Pebbles - or - Stones-dotb. Fire, thrown into Water, makes a Noise not unlike this; so that ὑπερκαχλάξω will signify, to boil-or-bubble-up - violently - with - that - Sort-of Noise. Vid. Stepb.

νίδην ὄφεντος, οὐκ αἰδεσθεῖς ὅτι Νερπίδων υἱὸς ἦν. ΣΑΝΘ. Οὐκ ἔδει δὲ ἐλεῆσαι γείτονας ὅντας τὰς Φρύγας; ΘΑΛ. Τὸν * Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδῶν υἱὸν ὅντα τὸν Ἄχιλλέα.

*^{τοῦ} Ἡφαιστον ἐλεῆσαι.] There was good Reason, why *Xanthus* should take the Part of his Neighbours, the *Pbrygians*: But it is not evident, why *Vulcan* should take that of *Achilles*. The Case was, *Vulcan* had been under very great Obligations to his Mother *Tbetis*: For, when *Jupiter* had kicked him down from Heaven, for interposing in a Quarrel between

himself and *Juno*, *Tbetis* received and concealed him, till he was taken up into Favour again. This *Vulcan* himself gratefully acknowledges, in the xviiith Book of Homer's *Ilias*, where he says of her, "Η μ' ἐσάωσ' ὅτε μὲν ἀλγος ἀφίκετο τὴλε πισόντα. And it was in Return, that he made her an impenetrable Suit of Armour for her Son.

ΔΙΑΛΟΓΟΣ ΔΙΟΣ. Διός, Ἀσκληπιός, καὶ Ἡράκλειος.

This Dialogue, possibly, was written, upon Occasion of some Disputes concerning the Merits of *Aesculapius* and *Hercules*. Read the Stories of these Two, and of *Omphale*, before you read the Dialogue.

ΖΕΥΣ. Παύσασθε, ὁ Ἀσκληπιός καὶ Ἡράκλειος, ἐρίζουτες τρόπος ἀλλήλων; ὁσπερ ἀνθρώποι. Ἀπρεπή γάρ ταῦτα, καὶ ἀλλότρια τῷ συμποσίῳ τῶν θεῶν.
 ΗΡΑΚΛ. Ἀλλὰ ἰθέλεις, ὁ Ζεῦ, ταῦτον τὸν φαρμακία
 5 ἀροκαλακίνεσθαί με; ἈΣΚΛ. Νὴ Δία, καὶ ἀμείνων γάρ
 είμι. ΗΡΑΚΛ. Κατὰ τί, ὁ ἐμβρόντητε; οὐδέτι σε ὁ
 Ζεὺς ἐκεραύνωσεν, ἀ μὴ θέμις τοιεῦτα; νῦν δὲ κατ' ἐλεον
 αὐθίς αἰδανασίας μετείληφας; ἈΣΚΛ. Ἐπιλέληθας †
 γάρ καὶ σὺ, ὁ Ἡράκλειος, ἐν τῇ Οἴτῃ καταφλεγεῖς, ὅτι μοι
 10 ὄνειδίζεις τὸ πῦρ; ΗΡΑΚΛ. Οὐκέν τίσα καὶ ὅμοια βεβίω-
 ται ημῖν, δος Διός μὲν υἱός είμι, τοσαῦτα δὲ σπεύνηκα
 ἐκκαθαίρων τὸν βίον, θηρία καταγωνίζομενθ, καὶ ἀνθράπτις
 ὑβριστὰς τιμωρέμενθ. σὺ δὲ ἐξοτόμω εἰ καὶ ἀγύρτης· νο-

† γάρ.] This Particle looks a little extraordinary, in this Place. But I take it to be referred to ὅτι, which follows, in the Sentence, and that the Meaning of it is, ergo: ““Οτι,

“since, you upbraid me with
 “Fire, ἐπιλέληθας γάρ, you
 “therefore, have forgotten;
 “since this might have been
 “objected to yourself.””

σθσι μὲν Ἰσης αὐτρώποις χρήσιμῳ ἵπιδησιν τῶν φαρμάκων, αὐδρῶδες δὲ οὐδὲν ἐπιδεδειγμένῳ. ἈΣΚΛ. Εὖ λέγεις, ὅτι σὺ τὰ ἔγκαυμάτα ἰασάμην, ὅτε πρώην αὐτῆς ἡμίφλεγτῷ, ὑπ' ἀμφοῖη διεφθαρμένῳ τῷ σώματι, τῷ χιτῶνῳ, καὶ μετὰ τότο τῷ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδέλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἦρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκάς, καὶ παιόμενῷ ύπὸ τῆς Ὁμφάλης χρυσῷ σανδάλῳ, ἄλλ' οὐδὲ μελαγχολήσας + ἀπίκλεισα τὰ τέκια, καὶ τὴν γυναικα. ἩΡΑΚΛ. Ἐι μὴ παύσῃ, λοιδορύμενός μοι, αυτίκα μάλα εἴσῃ, ὡς ω πολύ σε ὄγκησει. ΙΟ η ἀδανασία, ἐπεὶ ἀράμενός σε, ἔιψω ἐπὶ κεφαλὴν ἐκ τῷ ώρανῷ, ὡς μηδὲ τὸν Παιήονα ἰάσεισθαι σε τὸ κρανίον συντριβέντα. ΖΕΥΣ. Παισασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνεσίαν, η ἀμφοτέρους ἀποπέμψομαι υμᾶς τοῦ συμποσίου. Καὶ τοι εὐγνωμον, ὡς Ἡράκλεις, προκα- 15 τακλίνεοσθαι σε τὸν Ἀσκληπιὸν, ἀτε καὶ πρότερον + ἀποδιανότα.

+ ἀπέκτεινα.] This alludes to a Part of the Story of *Hercules*, which is not to be found in Dictionaries, and which is as follows : *Hercules* was married to *Megara*, Daughter of *Creon* King of *Thebes*; about which Time, he made a Descent into Hell to release *Pirithous* and *Iubeus*, who were confined there, for their Rudeness to *Proserpine*. During his Absence, the *Thebans* deposed his Father-in-Law *Creon*, and restored *Lycus* to the Crown. *Lycus*, after his Restoration, put many of the *Thebans*, who had opposed his Interest, to Death; and was just upon the Point of murdering *Ariphitryo*, *Hercules's* re-

puted Father, his Wife *Megara*, and also his Children, when *Hercules*, having just then returned from Hell, appeared, and slew *Lycus*. Upon this, *Juno* sent a Fury to *Hercules*, who inspired him with such a Fit of Rage and Madness, that, in the Midst of it, he unwittingly killed *Megara* and his own Children by her. *Euripid.* in 'Ηρακλ. Μαίν. and *Senec.* in Herc. Furens.

+ ἀποθανότα.] Jupiter doth not say, because he was first received into Heaven; but, because he died first: Which looks like an humorous Hint at the Absurdity of a dead Man's Setting up for a Deity.

This Dialogue is intended to expose a real and great Inconsistency, in *Homer*: Who, in the viiith Book of his *Ilias*, hath introduced *Jupiter* justly asserting his Superiority over all the Powers of Heaven and Earth, by proposing to let down a golden Chain, &c. as you have it here: And this, after having in his 1st

Book, represented this same Supreme Power in great Distress, and beholden to the Giant *Briareus*, for releasing him from the Hands of *Neprene* and two Goddesses. This was a vast Weakness, in this prodigious Genius, and shews us, how subject to Error and Impiety is the unassisted Light of the strongest Natural Reason. It is no Defence of *Homer* to say, That he wrote in Conformity to the Mode of Fabling, in his Time. This makes him worse; for it is saying, That he sacrificed the Honour and Dignity of the Supreme Being to the silly and extravagant Humour of the Age he livēd in.

"AP. Η **Κ**εσας, ὡς Ἐρμῆ, οἷα πείλησεν ἥμερον ὁ Ζεὺς,
ώς υπεροπτικὰ καὶ ἀπίθανα; " "Ην ἰδελήσω,
"(φησὶν) ἐγὼ μὲν ἐκ τῷ φραιῶ στεράν καθησώ, ύμεις δὲ ἦν
ἀποκρημασθέντες κατασπάντες βιάζοντες με, μάτην τονόν·
5 "σιτε· ω γάρ δὴ καθελεύσοτε. 'Ει δὲ ἐγὼ θιλησαιμέ
ἀνελκύσαι, ω μόνον ύμᾶς, ἀλλὰ καὶ τὴν γῆν ἄμα καὶ τὴν
Θάλασσαν συναρτήσας μετεῳριῶ." Καὶ ταῦλα δοσα καὶ
σὺ ἀκηκοας. 'Εγὼ δὲ ὅτι μὲν * καθ' ἐν' ἀπάντων ἀμείνων
καὶ ἴσχυρότερός εἶνι, ὡς ἀνάργυροις. Ομοὶ δὲ τῶν τοσά-
10 των υπερφέρειν, ως μὴ καταβαρόσειν αὐτὸν, καὶ τὴν γῆν,
καὶ τὴν θαλασσαν ἀροσλαβῶμεν, ὡς ἀνά πεισθέντην. 'ΕΡΜ.
Ἐυφῆμει, ὡς Ἀρες· ω γάρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ
καὶ τι † κακὸν ἀπολαύσωμεν τῆς φλυαρίας. "AP. Οἵτε
γάρ με πρὸς τάντας ἀν ταῦτα εἰπεῖν; οὐχὶ δὲ πρὸς μόνον
15 σε, ὃν ἔχειμυδεῖν ἥπισάμην; ὁ γὰρ μάλιστα γιλοῖον ἔδαξέ
μοι ἀκέροντι μεταξὺ τῆς ἀπειλῆς, ὡς ἀν δυναίμην σιωπῆσαι
πρός σε. Μέριμηαι γάρ ως πρὸ πολλῷ ὀπάτε ὁ Ποσειδῶν,
καὶ ἡ Ἡρα, καὶ ἡ Ἄθηνα ἐπανασάντες ἐπεβλέψαντας ἔνδησας
αὐτὸν λαβόντες, ως παντοῖς ἦν δεδιώς, καὶ ταῦτα, τρεῖς
20 ὕντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα ἱκαλέσειν αὐ-
τῷ σύμμαχον Βριάρεων ἐκατογχείρα ὅντα, καὶ ἐδέδετο αὐ-
τῷ κεραυνῷ καὶ βροντῇ. Ταῦτα λογιζομένω, ἐπῆσε μοι γε-
λᾶν ἐπὶ τῇ καλλιρρήμοσύνῃ αὐτῷ. 'ΕΡΜ. Σιώπα, εὐ-
φῆμει. Οὐ γάρ ἀσφαλὲς θέτε σοι λέγειν, θέτε ἴμοις ἀκτινα-
25 τὰ τοιαῦτα.

* καθ' ἐν'.] Pro καθ' ἐνά.

† κακὸν ἀπολαύσωμεν.] To say, *Enjoy a Misfortune, is a Manner of Expression, which*

is warranted by what is called the *Figure Catachresis*; that is, the *Abuse*, or *Misapplication* of Words. So in Latin, *Tu scabis siueris*, &c. *Juvén.*

ΔΙΑΓΛΩΣΣΑ η'. Διογένες καὶ Πολυδεύκης.

The Folly of the antient Philosophers, in several Instances, and some of the Vanities and Vices of Mankind are, here, exposed.

* ΔΙΟΓ. **Ω** Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὰν τά-
χιστας αὐτὸν) ὡς τῷ ἑρῷ + Μένιππου τὸν κύνα (εὗροις δ'
ἀν αὐτὸν ἐν Κόρινθῳ κατὰ τὸ Κράνειον, ἢ ἐν Λυκείῳ τῶν
ἐριζόντων περὸς ἀλλήλων φιλοσόφων καταγελῶντα) εἰπεῖν 5
περὸς αὐτὸν, ὅτι --- “ Σοι, ὦ Μένιππε, κελεύει ὁ Διο-
γένης, εἴ σοι ἵκανῶς τὰ υπὲρ γῆς καταγεγέλας, ἥκειν
ἐνθάδε πολλῷ πλείω ἴπιγελασόμενον. — Ἐκεῖ μὲν γάρ δὲ
ἀμφιβόλως σοι ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως
οἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, ωπαύση || Βεβαίως 10
γέλων, καθάπερ ἐγώ τον καὶ μάλιστα ἐπειδὰν ὄρφες τοὺς
πλεσίους, καὶ σατράπας, καὶ τυράννους, οὕτω ταπεινός,
καὶ αστήματος, ἐκ μόνης οἰμωγῆς διαγινωσκομένος· καὶ ὅτι
μαλθακοὶ καὶ ἀγενεῖς εἰσι, μεμιημένοι τῶν ἀνων.” Ταῦ-
τα λέγε αὐτῷ, καὶ προσέτι, “ ἐμπλησάμενον τὴν πόραν 15
ἥκειν ||| θέρμων τε πολλῶν, καὶ εἰ τὰ εὖρος ἐν τῇ τριόδῳ
* Εκάτης

* ΔΙΟΓ.] This *Diogenes*, the *Cynic Philosopher*, being asked, Why he was called the Dog, made Answer, “ Because I fawn upon those who give me any Thing, and snarl at those who do not, and bite Rogues,” *Diog. Laert. Lib. vi.*

+ Μένιππου.] Another *Cynic*; of whom little is recorded, except that, having grown rich by Usury, he was robbed, and, thereupon, hanged himself. *Ibid. Segm. 100.*

† Κράνειον.] The *Craneum* was the Philosophy-School built upon an Hill near *Corinth*, and so called from *Κρανεῖον*, *Caput*. The *Lyceum* was that at *Athens*, so called from *Δύκειος*, a Name of *Apollo*.

§ ἐν ἀμφιβόλῳ.] *In a Doubt;* that is, upon no sure *Grounds*. For no Man then knew, whether he had a Right to laugh at another, because there was no Certainty of living beyond the Grave; and it was, therefore, seemingly wise in every Man to please himself; so that he was no just Object of the Ridicule of another.

|| Βεβαίως.] *Upon - good Grounds.* As if he had said, “ It is here in this other World, that all the Vice and Folly of the Former appear indisputably real Vice and Folly; and, therefore, here, you are sure they deserve your Laughter and Contempt.”

||| θέρμων.] *Lupins* were a very bitter Kind of Pulse or

Pease,

“ * Ἐκάτης δεῖπνον κείμενον, ὃ ὡδὸν ἐκ ταῦτας καθαροῖς, ὃ
“ τι τοιότο.” ΠΟΛ. Ἀλλ’ απαγελῶ ταῦτα, ὡς Διό-
γενες ὅπως δὲ εἰδὼ μάλιστα, ὅποιος τις ἦται τὴν ὄψιν;
ΔΙΟΓ. Γέρων Φαλακρὸς, τριβάνιον ἔχων στολόθυρον, ἀπα-
5 τι αὐτέμ αὐτοπεπλαμένον, καὶ ταῖς ἐπιστήμασι τῶν ἁκίων
σωκίδον. Γελᾶς δὲ μὲν, καὶ τὰ σολλάτα τὰς αλαζόνας τετταὶ
Φιλοσόφες ἐπισκόπει. ΠΟΛ. Ράδιον ἐνρεῖν ἀπό γε τέ-
ταν. ΔΙΟΓ. Βελεῖ καὶ ωρὸς αὐτάς ἐκείνες ἐνείλωματι τι
τὰς Φιλοσόφες; ΠΟΛ. Λέγε, καὶ βαρὺ γάρ οὐδὲ τέτο.
10 ΔΙΟΓ. Τὸ μὲν ὄλον, τὸ παύσασθαι αὐτοῖς ωφελεγγύα λη-

Please, as *Pliny* says, Lib. xviii. cap. 14. And *Virgil*, in his 1st *Georgic*, terms them, *Trifisque Lupini*. They, therefore, were Food only for very poor People.

* Ἐκάτης δεῖπνον.] *Cognatus*, upon this Place, observes from *Suidas*, that the Rich, taking Occasion from the monthly Offering to *Hecate*, used to leave a Number of Loaves on the High-Roads for the Poor to take away. This Offering was called Ἐκάτης δεῖπνον.

† καθαροῖς.] Among the Antients, the People were purified, either after they had buried their Dead, as is done in *Virgil*, after the Burial of *Misenus*; or when any great Wickedness had been committed among them, as in *Homer*, after *Agamemnon* had offended *Apollo*, by dishonouring his Priest *Cbyrnes*. It is observable, that the Things, which they used in Order to purify themselves, were of a purifying or cleansing Nature, being either Water, or Sulphur, or Eggs. The First is used in *Virgil*. *Juvenal* mentions the Second, Sat. ii. — Si

qua darentur Sulphura, And, here in *Lucian*, we find Eggs used. — *Cognatus* says, that it was also usual to purify the Assemblies and Theatres. — The Reason, why *Diogenes* charges *Menippus* to bring down some Lupins, the Supper of *Hecate*, and Eggs from a Purification, will appear from considering what is observed above: That the Poor only lived upon Lupins and the High-way-Offerings, and, no Doubt, upon Eggs, or any such Scraps left after Purifications; and that the *Cynics* lived like the Poor, or like Beggars; as *Horace* shews, where he says to a Cynic — *Tu poscis vilia rerum*.

Dante minor.

And again — *pranderet olus* — So that this Charge, to bring down Lupins, Eggs, &c. is a Gibe upon that beggarly Way of Living, by which the *Cynics* affected to shew their great Contentedness.

† παύσασθαι ληρώσι.] An Idiom, or particular Way of Speaking, put for παύσασθαι ληρεῖν.

ρᾶσι, καὶ τερπὶ || τῶν ὄλων ἐρίζουσι, καὶ * κίρατα φύστιν ἀλλῆλοις, καὶ † κροκοδείλως ποιῶσι, καὶ τοιαῦτα ἀπορα † ἐρωταν διδασκόντες τὸν νεῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φύστις, κατηγοροῦντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ ||| οἰμάζειν αὐτοῖς πωρ ἐμὲ λέγε. ΠΟΛ. 5 Καὶ ταῦτα, ὡς Διογένες, ἀπαγγελῶ. ΔΙΟΓ. Τοῖς πλεσίοις δὲ, ὡς φίλατον Πολυδεύκειον, ἀπαγγέλλε ταῦτα πωρ ὑμῶν. “Τί, ὡς μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ “τιμωρεῖσθε ἔαυτας, λογιζόμενοι τὰς τόκες, καὶ ταλαντα “ἐπὶ ταλάντοις συντιθέντες, θεοὺς χρὴ ἔνα ὅστον ἔχοντας 10 “ηκεῖν μὲτ' ὄλιγον;” ΠΟΛ. Εἰρήστεται καὶ ταῦτα πρὸς ἐκείνης. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ τῷ παλαιογριτῷ,

|| τῶν ὄλων.] Some of the antient Philosophers, as *Epicurus*, maintained, that the Universe was made by Chance. Others, as *Aristotle*, that it existed by Necessity, i. e. had no Beginning at all. Others, hitting on the Truth, held that it was the Work of an Almighty God. So *Plutarch*, in his Life of *Pericles*, says of *Anaxagoras*, that he made neither Chance, nor Necessity, to be the Maker, τῶν ὄλων, of the Universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure Mind, i. e. God. *Lucian* derides their endless Disputes about Things they had little or no certain Knowledge of.

* κίρατα φύστιν.] *Lucian*, here, laughs at *Chrysippus*, who was the notorious Author of many subtle, but silly Arguments, and puzzling Questions; to which he gave Names, according to their Natures: Such as the *Electra*, the *Achilles*, the *Crocodile*, the *Hornet*, &c. The *Horning Sophsim* was this: “You have what you have not lost: You have not lost Horns: Therefore you have Horns.” *Diog. Laert.* in *Chrysip.*

† κροκοδείλως.] *Chrysippus's Crocodile* was a Sort of puzzling Question. He himself puts it, in the following Manner, to his Purchaser, in *Lucian's Auction of the Philosophers*: “If a Crocodile had swallowed down your Child, and told you he would spue him up again, provided you told him the Truth, whether, or no, he intended so to do; in that Case, Whether of the Two, would you say, the Crocodile was determined upon?” I suppose he means that, whether the Person, whose Child was swallowed, answered the *Crocodile*, You do, or, You do not, it would be equal; for the *Crocodile* could contradict either, and so still make sure of the Morsel he had in his Stomach.

† ἐρωτᾶν.] Alluding to the above Practice of putting Questions.

||| οἰμάζειν.] This is an usual Expression in the Greek Tongue. *Horace* hath adopted it into the *Latin*: “Nil sibi relictum præter, Plorare.”

ὅτι παρ' ἡμῖν θετε ἡ ξανθὴ κόμη, θετε τὰ χαροπά ἥ μέλανα ὅμματα, ἥ τὸ ἐρύθημα ἐπὶ τῷ προσώπῳ ἔτι ἐξίν, ἥ γεῦρα εὔτονα, ἥ ὄμοις καφθεροί· ἀλλὰ τάντα μία ἡμῖν κόνις, Φασὶ, κρανία γυμνὰ τῷ κάλλες. ΠΟΛ. Οὐ χαλεπὸν
 5 θὲται ταῦτα εἰπεῖν πρὸς τὰς καλές καὶ ἰσχυρές. ΔΙΟΓ. Καὶ τοῖς τένησιν, ὡς Λάκων (πολλοὶ δὲ εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκλείροντες τὴν ἀπορίαν) λέγε μόντε δακρύειν, μήτ' οἰμώζειν, διηγησάμενοι τὴν ἐνταῦθα ἴσοτιμίαν· καὶ ὅτι ὅφονται τὰς ἐκεῖ πλεσίας θὲται ἀμείνονας αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς * σοῖς ταῦτα, εἴ δοκεῖ, παρέ ἐμῷ ἐπιτίμησον, λέγων τὸ ἐκλελύσθαι αὐτάς.
 ΠΟΛ. Μηδὲν, ὡς Διόγενες, περὶ Λακεδαιμονίων λέγε· φύγεται γε· “Α δὲ πρὸς τὰς ἄλλας ἐφῆσθα, ἀπαγελῶ.
 ΔΙΟΓ. Ἐάσωμεν τέττας, εἰπεὶ σοι δοκεῖ. Σὺ δὲ, οἷς προ-
 15 εἶπον, ἀπένεγκε παρ' ἐμῷ τὰς λόγια.

† ἐρύθημα.] Βάμμα κόκκινον, ἢ πυρέχον: “A crimson or reddish Tincture.” Bourdol.—But I take it, here, to signify the *natural* Redness of the Cheeks; because he, here, mentions several other, but still all of them *natural*, Qualities or Perfections.

* σοῖς.] Pollux was a *Lacedæmonian*.

+ ἐκλελύσθαι.] The *Lacedæmonians* were the hardiest and the bravest People in the World, while the strict Laws of *Lycurgus* remained in Force among them: *Patiens Lacedæmon. Hor. Od.* — But, in *Lucian's Days*, and long before, they were grown very degenerate.

ΔΙΑΔ. Ζ'. Πλάτων, ἡ κατὰ Μενίππου.

Menippus, here, plagues a Set of vile and effeminate Kings; whose Stories see in your Dictionaries.

ΚΡΟΙΣ. ΟΥΦέρομεν, ὡς Πλάτων, Μένιππον τύτον τὸν κατάσησον, ἢ ἡμεῖς μετοίκησομεν εἰς ἕτερον τόπον. ΠΛΟΥΤ. Τί δὲ ὑμᾶς δεινὸν ἐργάζεται, ὁμόνεκρως ἄν; ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμώζομεν καὶ σένομεν, ἐκείνων μεμνημένοι τῶν ἀνών, Μίδας μὲν ὥτοσὶ τῷ χρυσίᾳ, Σαρδανάπαλῳ δὲ τῆς πιλῆς τρυφῆς, ἵγαν δὲ τῷ θεσαυρῷ, ἐπιγίλῃ, καὶ ἐξορειδίζειν.

ξει, ἀνδράποδα καὶ || καθάρματα ὑμᾶς ἀποκαλῶν. Ἐνίστη δὲ καὶ ἄδων, ἐπιταράττει ὑμῶν τὰς οἰμωγάς· καὶ ὅλως λυπηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτα φασιν, ὡς Μένιππε; ΜΕΝ. Ἀληθῆ, ὡς Πλάτων· μισῶ γάρ αὐτὰς ἀγενεῖς, καὶ ὅλεθρίς ὄντας· οἵς ἐπί ἀπέχρησι βιώνται κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηται, καὶ περιέχονται τῶν ἀνω. Χαῖρω τοιγαρεῦν ἀνιῶν αὐτάς. ΠΛΟΥΤ. Ἄλλ' εἰ χρή· λυπήντας γάρ εἰ μικρῶν τερέμνενος. ΜΕΝ. Καὶ σὺ μωράνεις, ὡς Πλάτων, δύοψήν φεύγεις τοῖς τούτων σναγυμοῖς; ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἀν ἐθελήσαιμι σασιάζειν ιο ὑμᾶς. ΜΕΝ. Καὶ μὴν, ὡς κάκιζοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὔτω γινώσκετε, ὡς οὐδὲ ταυτομένου μου. Ἐνθα γάρ ἀν ἵπτε, ἀκολεύθων ἀνιῶν, καὶ κατάδων, καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ. Ἄλλ' ἔκεινα ὕβρις ἦν, ἀν μεῖς ἐποιεῖτε, προσκυνεῖσθαι αξιῶντες, 15 καὶ ἐλευθέροις ἀδράσιν † ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράπτων οὐ μημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων ἔκεινων ἀφηρημένοις. ΚΡΟΙΣ. Πολλῶν γε, ὡς θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσσα μὲν ἐγὼ χρυσῷ; ΣΑΡΔ. Ὅσσα δὲ ἐγὼ τρυφῇς; ΜΕΝ. Εὔγε, θάτω ποιεῖτε· ὁδύρεσθε 20 μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γνῶδι σεαυτὸν, πολλάκις συνείρων ἐπάσσομαι ὑμῖν. Πρέπει γάρ ἀν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

|| καθάρματα.] Κάθαρμα, properly, signifies, the *Dirt* that remains after cleansing any Thing; but figuratively, a wicked *Wretch*; because a Person, offered as an Expiatory Sacrifice for the Sins of the People, was supposed to bear all

their Crimes, and was called καθάρμα. Stepb. It may here, I think, signify either, *You-Off-scourings*; or figuratively, *You-vile*, or *cursed-Wretches*.

† ἐντρυφῶντες.] *Wantonly-abusing*, or, *abusing-by-Way-of-Sport*.

ΔΙΑΔ. ί. Μενίππη, Ἀμφιλόχε, καὶ Τροφωνία.

The Impostures of some of the antient Oracles exposed.

ΜΕΝ. ΣΦῶ μέν τοι, ὡς Τροφώνιε, καὶ Αμφίλοχε, νεκροὶ ὄντες, ὥκ οἴδ' ὅπως, ναῶν κατηξιάθητε, καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀθρῷπων θεῶν ὑμᾶς ὑπειλήφασιν εἶναι. ΤΡΟΦ. Τί ἐν ὑμεῖς αἴτιοι, εἰ ὅπ' αἴσιας ἔκεινοι τοιαῦτα περὶ νεκρῶν δοξάζεσθε; ΜΕΝ. Ἄλλ'

εἰκὸν ἀν ἐδόξαζον, εἰ μὴ ξῶτες καὶ ὑμεῖς τοιαῦτα ἐτερατεύθηδε ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμεγος τοῖς ἴρομένοις. ΤΡΟΦ. Ὡ Μένιππε, Ἀμφίλοχῳ μὲν δέ θ. ἀν εἰδεῖη, ὅτι αὐτῷ ἀποκριτέου ὑπὲρ αὐτῷ. Ἐγὼ δὲ 5 ηὗρος εἴμι, καὶ μάστευματι, πῶν τις κατέλθοι παρ' ἐμε. — Σὺ δὲ ἔσικας εἰκὸν * ἐπιδεδημηκέναι Δεῖσαδεῖρ τὸ παράπαν· ύπαρχες ἡπτίσεις σὺ τάτοις. ΜΕΝ. Τί φης; εἰ μὴ ἐσ Δεῖσαδεῖαν γάρ παρέλθω, καὶ ἐσαλμένθαι ταῖς ὄθόναις, γελοίως τοιοπεντε ὄντῳ ἐσ τὸ σπήλαιον, εἰκὸν ἀν ἐδυνάμην εἰδένας ὅτι γερρὸς εἶ, ὥσπερ ὑμεῖς, μόνη τῇ γοντείρᾳ διαφέρειν. — Ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ηὗρος ἐσιν; αὔγου γάρ. ΤΡΟΦ. Ἐξ ἀνθρώπων τι καὶ θεῶν σύνθετον. ΜΕΝ. Ὁ μῆτε ἀνθρωπός ἐσιν, ὡς φης, μῆτε θεός, καὶ συναμφότερον 15 ἐσιν. — Νῦν ἐν τῷ σε τὸ θεῶν ἐκεῖνο ἡμίτομον ἀπελήλυθε; ΤΡΟΦ. Χρᾷ, ὡς Μένιππε, ἐν Βοωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὡς Τροφώνιε, οὐ, τι καὶ λέγεις ὅτι μέν τοι ὅλῳ τῷ γερρῷ, ἀκριβῶς ὄρω.

* ἐπιδεδημηκέναι.] Not adiisse, as in the other Translation, but peregrinatus-fuisse, to have-sojourned at. See Judic. Vocal. Sect. 2.

† μαζαν.] A Cake, which the Consulters of Tropbonius's Oracle were wont to carry into his Cave, to throw to Serpents that were said to infest that Place. Eras. in Adag. de Tropphon. — I do not believe there was one Serpent there, except

the Priest of the Oracle, who made these Cakes a Perquisite.

— This Imposture, probably, was an Imitation of that of the Priests of Bel, who daily got twelve great Measures of Flour, forty Sheep, and six Vessels of Wine sent in to that Idol, till they were detected by the Prophet Daniel, who exposed them to Cyrus. See the Hist. of Bel and the Dragon.

Accounts settled between Charon and Mercury.

ἘΡΜ. † Λ Ογισώμεθα, ὡς πορθμεῖν, εἰ δοκεῖ, ὄπόσα τι περὶ αὐτῶν. ΧΑΡ. Δογισώμεθα, ὡς Ἐρμῆ. Ἀμεινον

† Δογισώμεθα.] I can see no Reason for using this Verb, here, in the Aor. I. = mod. subj.

and am confident Lucian writ it Δογιζώμεθα.

γαρ ὥρισαι περὶ αὐτῶν, καὶ ἀπραγμονέγερον. ἘΡΜ. Ἀγ-
χοραν ἵντειλαμένη ἰκόμισα πίντε τὸ δραχμῶν. ΧΑΡ. Πολ-
λῷ λέγεις. ἘΡΜ. Νῦ τὸν Ἀἰδονέας τῶν πέντε ὀνησάμην,
καὶ τὸ τροπωτῆρα δύο ὄβολῶν. ΧΑΡ. Τίδει πέντε δραχμαῖς,
καὶ ὄβολοῖς δύο. ἘΡΜ. || Καὶ ἀχέραν ὑπὲρ τὴν ἴσια πέντε
ὄβολοὺς ἔγω κατέβαλον. ΧΑΡ. Καὶ τέτοις προσίθει. ἘΡΜ.
Καὶ χηρὸν, ὡς ἐπιπλόσαι τὴν σκαφιδίσ τὰ ἀινύότα, καὶ
ἥλις δὲ, καὶ καλώδιον, ἀφ' ἣ τὴν * ὑπέραν ἐποίησας δύο
δραχμῶν ἀπαλλα. ΧΑΡ. Εὖγε, ἀξία ταῦτα ὀνήσω. ἘΡΜ.
Ταῦτα ἴσιν, εἰ μή τὸ ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λόγῳ σου. ΙΟ'
Πότε δὲ ταῦτ' ἀποδώσει φίλος; ΧΑΡ. Νῦν μὲν, ὡς Ἐρ-
μῆ, ἀδύνατον. Ἡν δὲ λοιμός τις ἡ πόλεμος καταπέμψῃ
ἀδρόντας τίνας, ἐνέσαι τότε ἢ ἀποκερδάσαι ἐν τῷ πληθε-
παγα-

+ δραχμῶν.] The Grecian ὄβολος was equal in Value to a Penny-Farthing, and the sixth Part of a Farthing, English Money. Six ὄβολοι made the δραχμὴ, equal to seven Pence three Farthings. An hundred δραχμαὶ made the μίνα or Mina, equal to three Pounds, four Shillings, and seven Pence. And sixty Minae made the Talent equal to 193 l. 15 s. 00 d. English. Arbuthnot.

‡ τροπωτῆρα.] A Strap of Leather, with which the Oar was tied to the σκαλμὸς, a Piece of Wood fixed on the Bench of the Boat, to secure the same Oar, when it was not used Potter's Antiq.

|| Καὶ ἀχέραν.] I can make neither Grammar, nor Sense, of these Words, considering them as a Part of the Sentence continued to κατέβαλον inclusive, I, therefore, would have the Whole to stand thus, Καὶ ἀχέραν ὑπὲρ τὴν ἴσια— πέντε ὄβολοὺς ἔγω κατέβαλον. In which Position, I understand, Καὶ ἀχέραν ὑπὲρ τὴν ἴσια,

as a Continuation of Mercury's Speech above, and that he would have spoken these Words immediately after ὄβολῶν, if Cbaron had not interrupted him by saying, Τιθεῖ, &c. By which Interruption, or some Slip of his Memory, Mercury, when he comes to ἴσια, forgets the Price of the Needle; but, making a Pause, and thereby recollecting it, he then, intent upon nothing but the Sum he had paid, suddenly breaks out into, πέντε ὄβολοὺς ἔγω κατέβαλον, I paid down five Oboli for it.

* ὑπέραν.] Funem quo anteennarum cornua transferuntur, a Rope by which the Ends of Sail-yards are traversed. Steph. There are two belonging to each Yard, one being fastened to each Yard-arm or End of the Sail-yard, either to draw the Sail fuller to the Wind, that is, to fill it, as the Expression is; or to let it go flanting off, that is, to back it, as it is also said. They are called the Braces.

ἢ ἀποκερδάσαι.] We must not suppose, that Cbaron made this

παραλογιζόμενον τὰ πορθμία. ἘΡΜ. Νῦν δέ τι γὰρ καθεδεῖμαι, τὰ κάκιστα εὐχόμενον γενέσθαι, ὡς ἀν απὸ τῶν των ἀπολαύσοντος. ΧΑΡ. Οὐκέτιν ἄλλως, ὡς Ἐρμῆ. Νῦν δέ δὲ λίγοι, ὡς ὅραι, ἀφικενεῦσι τὴν οἰκίαν. εἰρήνη γάρ. ἘΡΜ.
 5 "Αμεινον τούτως, εἰ καὶ τοῦτο παρατείνοιτο ὑπό σὺ τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν ταλαιποὶ, ὡς Χάρην, οἰσθα οἷος παρεγνυούντο ἀνδρεῖς ἀπαντεῖς, αἴματος ἀσπλεν, καὶ τραυμάτιας οἱ τολλοί· νῦν δέ τοι Φαρμάκῳ τις ὑπὸ τὴν πατεῖταις ἀποθανεῖν, ηὔπο τῆς γυναικὸς, ηὔπο τρυφῆς ἐξωδηκῶς τὴν γατούσερα, καὶ τὰ σκέλη· ὡχροὶ γὰρ ἀπαντεῖς, καὶ αὐγενεῖς, οὐδὲ ὄρμοιος ἔκεινοις. Οἱ δέ τολεῖτοι αὐτῶν διὰ χρήματα ἤκουσιν, ἐπιβυλεύοντες ἀλλήλοις, ὡς ἕοικασι. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἔστι ταῦτα. ἘΡΜ. Οὐκέτιν δέ τι γὰρ δόξατο ἀμαρτάνειν, πικρῶς ἀπαντῶν τὰ ὄφειλόμενα πα-
 15 πατεῖται.

this Gain, by cheating the Shades. That was impossible, because each, bringing down but his bare *καῦλον*, or Passage-Piece, could not be cheated of more. The Case was, the Toll of the infernal Ferry belonged not to *Charon*, but to *Aeacus*, who rented it from *Pluto*. But *Charon*, being the

Collector of it, might have cheated *Aeacus*, when he ferried over the Dead in such Clouds, that it was hard for any one, but himself, to know how many he took over, at a Time. This appears from *Dial.* XXIII. Paragr. 1. concerning *Aeacus*.

ΔΙΑΛ. 16. Πλάτωνος καὶ Ἐρμῆ.

The four following Dialogues expose the abject and base Trade of Legacy-Hunting.

ΠΛΟΥΤ. ΤΟΝ γέροντα οἶσθα, τὸν πάνυ γεγυρακότα λέγω, τὸν πλάσιον Εὐκράτην, οὐ παῖδες μὲν ὥκ τοῖν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι. ἘΡΜ. Ναὶ, τὸν Σικυώνιον φέντος τί ἔντι; **ΠΛΟΥΤ.** Ἐκεῖνον μὲν, ὡς Ἐρμῆ, ξῆν ἔασον ἐπὶ τοῖς ἐγγεγήκοιλα ἔτεσιν, ἀβεβίωκεν, ἐπιμετρήσας ἀλλα τοσαῦτα (εἴγε οὖν τε ἦν). καὶ ἔτι πλείω τοὺς δέ γε κόλακας αὐτῷ, Χαρίνον τὸν νέον καὶ Δάμωνα, καὶ τοὺς ἄλλους κατάσπασον ἐφεξῆς ἀπαντας. ἘΡΜ. Ἀτοπον ἀν δόξειε τὸ τοιάθτον. **ΠΛΟΥΤ.** Οὐ μὲν ὥκ, ἀλλὰ δικαιότατον· τί γὰρ ἐκεῖνος παθόντες, εὐχούτας ἀποδανεῖν ἐκεῖνον; η τῶν χρημάτων ἀντιποιῆσθαι, οὐδὲ προστά-

προσήκοντες; ὁ δὲ πάντων ἐγίρι μιαρώτατου, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύσσιν ἐν γε τῷ Φανερῷ καὶ νοσητῷ, ἀ μὲν βαλεύονται, πᾶσι πρόδηλα. θύσειν δὲ ὅμως ὑπισχνύνται ἡ ἔστη, καὶ ὅλως, * ποικίλη τίς η κολακεία τῶν αὐδεῖν· διὰ ταῦτα ὁ μὲν ἕστις αἴθαντός, οἱ δὲ προσπίτωσαν αὐτὴν μάτην ἐπιχανόντες. ἘΡΜ. Γελοῖα πείσονται, πανθργας ὄντες· πολλὰ κακεῖνος εὗ μάλα διαβυχολεῖς αὐτὸς, καὶ ἐπελπίζεις καὶ ὅλως, αἰδὲ θανόντι ἐοικώς, ἔξερνται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἥδη τὸν κλῆρον ἐν σφίσι διηρημένοι βίσκονται, ζωὴν μακαρίαν πρός ἔαυτάς τι θέντες. ΠΛΟΥΤ. Οὐκέν ὁ μὲν ἀποδύσαμεν τὸ γῆρας ὕσπερ Ἰόλεως, ἀνησησάτω ὅιδ' ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὄνειροποληθέντα πλέτον ἀπολιπόντες, ἥκέτωσαν ἥδη κακὸι † κακῶς ἀποθανόντες. ἘΡΜ. Ἀμέλησον, ὡς Πλάτων, || μετελεύσομαι γάρ σοι ἥδη αὐτὰς καθ' ἔνα ἐξηῆς. 15 Ἐπλὰ δὲ οἵμαι εἰσι. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ § παραπέμψει ἔκαστον, αὐτὶ γέροντος αὐθίς ἐφηβος γινόμενος.

* ποικίλη.] Ποίκιλος, properly, signifies *party-coloured*, or, *of-divers-Colours*. And I take the Meaning to be, that the cringing Behaviour of these Men is not of a Piece; for, at the same Time that their Diversions are palpable, they make Show of the greatest Concern, by Sacrificing, &c.

† κακῶς.] *Like Villains.*

|| μετελεύσομαι.] The English Expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam*, which, strictly, signifies, *I-will-cite-before you*. Μετέφχομαι is often taken in a more extraordinary Signification than this,

which is that of, *Ulciscor*, as τὸς φονέας τοῦ πατρὸς μετῆλθον, in *Dial. XVIII.* Which Sense, I suppose, it borrows from its more natural one of *persequor*, or *affequor*, “to overtake the Guilty.”

§ παραπέμψει.] The other Translation renders this Word, *præmittere*. But παραπέμπω most commonly signifies *deducō*, *to-attend*, or *wait-upon-a Person-from-one-Place-to-another*; never, *præmitto*. So that παραπέμψει, here, means (as we commonly say in English) *He-will atten-t-upon, or, see-each of them, to his Grave.*

ΔΙΑΔ. ιγ'. Τερψίων καὶ Πλάτων.

ΤΕΡΨ. ΤΟῦτο, ὡς Πλάτων, δίκαιον, ἐμὲ μὲν τεθάνατον πράκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐννευήκοντα γέροντα Θεάκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δίκαιότατον μὲν ὄν, ὡς Τερψίων, εἰ γε ὁ μὲν ζῆ, μηδίνα εὐχό-

μεν ο ἀποθανεῖν τῶν φίλων. Σὺ δὲ, παρὰ τάντα τὸν χρόνον ἐπειδέντες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γάρ ἴχεν γέροντα ὅντα, καὶ μηκέτι χρήσασθαι τῷ πλάτῳ αὐτὸν δυνάμενον, ἀπειλεῖν τῇ βίᾳ, παραχωρῆσαντα 5 τοῖς νέοις; ΠΛΟΥΤ. Καίνα, ὡς Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλάτῳ χρήσασθαι δυνάμενον πρὸς ἥδονήν, ἀποθύσκειν. Τὸ δὲ ἄλλως μοῖρα καὶ ἡ φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιώμας τῆς διατάξεως. Ἐχρῆν γὰρ τὸ πρᾶγμα ιέναι πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον, καὶ μιτὰ τῶν, δοῖς καὶ τὴν ἡλικία μετ' αὐτὸν ἀστρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὴν τὸν ὑπέργυρον, ὁδοτας τρεῖς ἔτι λοιπὸς ἔχοντα, μόγις δρῶντα, οἰκέταις τετράσιν ἐπικεκυφότα, κορύζης μὲν τὴν ἔνα, λόρης δὲ τὰς ὄφθαλμάς μεγὸν ὅπλα, ὃδεν ἔτι ἥδū εἰδότα, ἐμψυχόν τινα 15 τάφον ὑπὸ τῶν νέων καταγελάμενον, ἀποθύσκειν δὲ καλλίσθι, καὶ ἐξάμενες ἀτός πενίσκεις. Ἀνω γὰρ ποταμῶν τετό γε. Ἡ τὸ τελευταῖον εἰδέναι ἴχεν, πότε * καὶ † τεθνήσκεται τῶν γερόντων ἕκαστον, ἵνα μὴ μάτην ἀνώνες ἐθεράπευσον. Νῦν δὲ τὸ τῆς παροιμίας, Ἡ ἄμαξα τὸν 20 βεῖν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὴν, ὡς Τερψίων, πολὺ συνειώτερα γίνεται, ἥπερ σοι δοκεῖ. -- Καὶ ὑμῖς δὲ τί παθόντες, ἀλλοτρίοις † ἐπιχαίρετε, καὶ τοῖς ἀτέκνοις τῶν γερόντων § εἰσποιεῖτε, φέροντες αὐτές; τοιγαρεν γέλωτα

* καὶ.] I can fix no satisfactory Meaning to this Particle, in this Place.

† τεθνήσκεται.] I take this to be the first Fut. mid. as it were from τεθνήκω. Hedericus gives τεθνήξομαι, as well as θανάμαται, as a first Fut mid. to the Verb θνήσκω: But it is to be understood, that each is borrowed to θνήσκω, from similar Present Tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανάμαται must come from its similar Theme θάρω, though neither τεθνήκω

nor θάρω are used in the Greek Tongue. This I have said, for the Sake of Beginners, who are also to observe, that all borrowed Tenses (with which the Greek Language vastly abounds) are formed from their natural Present Tenses generally out of Use; as ἐρχομαται hath the Fut. 1. mid. ἐλεύσομαι from ἐλεύθω, not used.

‡ επιχαίρετε.] Ἐπιχαίρετε, inibiatis. Bourdel. from a MS.

§ εἰσποιεῖτε.] Ἐισποιεῖται, says Stephanus, sonat facio-intra, i. e. facio-ut sit-intra, & velut, introduce; and hence, he shews, it

λατα ὁφλισκάνετε, πρὸς ἐκείνουν κατορυτόμενοι· τὸ καὶ πρᾶγμα τοῖς πολλοῖς ἥδισον γίνεται. "Οσῳ γὰρ ὑμεῖς ἀποδανεῖν εὔχεσθε, τοσάτῳ ἄπασιν ἡδὺ προαποδανεῖν υμᾶς αὐτῶν. Καὶ νῦν γάρ τινα ταύτην τέχνην ἐπινεούμετε, γραμμὴ γερόντων ἔρωντες, καὶ μάλιστα, εἰ ἀτεκνοὶ εἴεν· οἱ δὲ ἔτεκνοι, υμῖν ἀνέραστοι.---Καὶ τοις πολλοῖς ἥδη τῶν ἔρωμένων συνέντες υμῶν τὴν παναργίαν τῷ ἔρωτῷ, ἣν καὶ τύχωσε παιδίας ἔχοντες, μισεῖν αὐτὸς πλάττονται, ὡς καὶ αὐτὸς ἔραστας ἔχωσιν. Εἶτα ἐν ταῖς διαδήκαις, ἀπεικλείσθησαν μὲν οἱ πάλαι διωρφορίσαντες, οἱ δὲ παῖς, καὶ ηφύσις, 10 ὥσπερ ἐγὶ δίκαιοιν, κρατεῖσι πάντων· οἱ δὲ, υποπρίεστοι τὰς ὁδοντας, ἀποσμυγέντες. ΤΕΡΨ. Ἀληθῆ ταῦτα φῆς.---Ἐμὸς γάντι Θάκριτῷ πόσα κατέφαγεν, αἷς τεθνήξεσθαις δοκῶν, καὶ ὅποτε ἐσίοιμι, υποσένων, καὶ μύχιον τι καθάπτερ ἐξ ἀνθετοῦ ἀτελῆς υποκράζων; ὃς τὸ ἔγωγε ὅσοι 15 αὐτίκα οἰόμενοι ἐπιβίστειν αὐτὸν τῆς σορὸς, ἐπειπον τὰ πολλὰ, ὡς μὴ υπερβάλλοντό με οἱ ἀντεραστοὶ τῇ μεγαλοδωρεῇ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἀγυρπινῷ ἐκείμην, αἱρίθμων ἔκαστα, καὶ διατάγλων. Ταῦτα γάντι μοι καὶ τῷ ἀποθανεῖν αἵτια γεγένηται, ἀγυρπία καὶ φροντίδες· οἱ 20 δὲ τοσάτοις μοι δίλεσσοι καταπιὼν ἐφεισήκεις θαυμόμενῷ πρώτῳ ἐπιγελῶν. ΠΛΟΥΤ. Εὐγε, ὡς Θάκριτε, ζῶντος ἐπιμήκισον, πλευτῶν ἄμα, καὶ τῶν τοιέτων καταγελῶν· μὴ δὲ πρότερον γε σὺ ἀποθάνοις, ηποτέμψεις πάντας τὰς κόλακας. ΤΕΡΨ. Τέτο μὲν, ὡς Πλάτων, καὶ ἐμοὶ ἥδισον ἥδη, εἰ καὶ 25 Χαριάδης προτεθνήξεται Θάκριτον. ΠΛΟΥΤ. Θάξῃς, ὡς Τερψίων. Καὶ Φείδων γὰρ καὶ Μέλανθῳ, καὶ ὅλως ἀπαντεις, προελεύσονται αὐτῷ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Επανῶ ταῦτα.---Ζῶντος ἐπιμήκισον, ὡς Θάκριτε.

it hath been used to signify *adopto*, to *adopt*, or *fix a Person in one's Family*. But it appears from his Quotations that, when it signifies to *adopt*, it hath after it the Accusative Case of the Person; and, indeed, here, I think, one cannot but understand *ὑμᾶς*. The received Sense of εἰσποιεῖτε, here, hath been,

usmet-in-adoptionem-traditis, which, in my Translation, I alter no other Way, than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking, that, here (if we consider the Dative Case ἀτέκνοις) εἰσποιεῖτε will better signify *usmet-insinuatis*.

ΔΙΑ' Λ. ιδ'. Ζηνοφάντες καὶ Καλλιδημίδες.

ZHN. ΣΥΝΔΕΣΜΟΙ ΔΕ, ὡς Καλλιδημίδη, τῶς ἀπέθανες; ἐγὼ μὲν γὰρ, ὅτι παράσιτος ἦν Δεινός, πλέον τε ἵκανος ἴμφαγὸν, ἀπεπινόην, οἰσθατή παρῆς γὰρ ἀποθηκούστι μοι. ΚΑΛ. Παρὴν, ὡς Ζηνόφαντες. Τὸ δὲ ἐμον, παραδοξόν τι ἐγένετο. Οἰσθα γὰρ καὶ σὺ πας Πτοιόδωρον τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλέσιον, ὃ σε τὰ πολλὰ ἥδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν σεις ἔθεράπενον, ὑπισχνύμενος * ἵπτομαι τῷ κληρονόμῳ τεθνήκενσθαι· ἐπειδὲ τὸ πρᾶγμα ἐς μηκιστὸν ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ Ιογέρων ἕζη, ἐπίτομον τινα ὅδον ἵπτε τὸν κλῆρον ἔξευρον. Πριόμενος γὰρ Φάρμακον, ἀνέπειστα τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν (πίνει δὲ ἐπιεικῶς) ξύροτερον ἐμβαλλοντα ἐς κύλικα, ἐτοίμου ἔχειν αὐτὸν καὶ ἐπιδέναι αυτῷ. Εἰ δὲ τότε πιεῖσθε, ἐλεύθερον ἐπωμοσάμην αφίσειν αὐτόν. ΖΗΝ. Τί τοῦ ἐγένετο; πάνυ γάρ τι παραδόξον ἔρειν ἔδικας. ΚΑΛ. Ἐπειδὲ τοίνυν λασάμενος ἥκομεν, δύο ἥδη ὁ μειρακίσκος κύλικας ἐτοίμας ἔχων, τὴν μὲν τῷ Πτοιόδωρῳ τὴν ἔχεσσαν τὸ Φάρμακον, τὴν δὲ ἐτέραν ἔμοι, σφαλεῖς ωκεῖς οἴδησας, ἔμοι μὲν τὸ Φάρμακον, Πτοιόδώρῳ δὲ τὸ ἀφάρμακον ἐπέδωκεν. Εἶτα δὲ μὲν ἐπινει· ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖος αὐτὸν ἐκείνης νεκρός.---Τί τότε γελᾶς, ὡς Ζηνόφαντες; καὶ μὴ ωκεῖς γε ἐταίρων ἀνδρὶ ἐπιγελᾶν. ΖΗΝ. Αγεῖσα γὰρ, ὡς Καλλιδημίδη, πέτονθας. Ο γέρων δὲ τι πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἶτα συνεῖσις οἵμαι τὸ γεγενημένον, ἐγέλα καὶ αὐτὸς οἷς γε ὁ οἰνοχόος εἴργασαι. ΖΗΝ. Πλὴν ἀλλ' ὡδέ σε τὴν ὅδον ἐπίτομον ἔχρην τραπέσθαι. * Ήχε γὰρ ὡς σοι διὰ τῆς λεωφόρου ἀσφαλέσερον, εἰ καὶ ὀλίγῳ βραδύτερος ἦν.

* ἵπτομαι τῷ κληρονόμῳ.]
Me, bæredæ. Much the same Way, doth Bædeus (as Stephanus observes) render ἵπτε παισι: διαδόχοις τελευτήσαται, πεισo died, leaving Children their Successors.

this out of Herodian, τῆς ἵπτε παισι: διαδόχοις τελευτήσαται, πεισo died, leaving Children their Successors. Though it still appears to me a harsh and ext:aordinary Mode of Expression.

ΔΙΑ' Λ. ιε'. Κυήμων καὶ Δαμίππων.

ΚΝΗΜ. Τοῦτο ἐκεῖνο τῆς παροιμίας, 'Ο νεβρὸς τὸν λεόντα. **ΔΑΜ.** Τί ἀγανακτεῖς, ὡς Κυήμων; **ΚΝΗΜ.** Πυνθάνη, ὅ, τι ἀγανακτῶ; κληρονόμου ἀκέσθι. καταλέλοιπα, κατασφισθεὶς ὁ ἄθλιθος, οὐς ἔστημι ἀν μάλιστα σχεῖν τάμα, παραλιπάν. **ΔΑΜ.** Πῶς τὴτ' ἐγένετο; **ΚΝΗΜ.** Ἐρμόλαον τὸν πάντα πλάστιον ἀτεκνούν ὄντα, ἐθεράπευον * ἐπὶ θανάτῳ κάκεῖνθος ἐκ αἰδῶς τὴν θεραπείαν προσίστο. "Ἐδοξεῖ δὲ μοι καὶ σοφὸν τὴτ' εἶναι, θέσθαι διαθήκας ἐς τὸ φανερὸν, ἐν αἷς ἐκεῖνῷ καταλέλοιπα τάμα πάντα, ὡς κάκεῖνθος ζηλώσει, καὶ τὰ αὐτὰ παράξει. **ΔΑΜ.** Τί ἔν δὲ ἐκεῖνθος; **ΚΝΗΜ.** "Ο, τι μὲν τὸν αὐτὸς ἐνέγραψε ταῖς ἑαυτῷ διαθήκαις, ἐκ οἴδα. Ἔγὼ γενέντος ἀφωνίας ἀπέθανον, τῷ τέγρᾳ μοι ἐπιπεσόντῳ καὶ νῦν Ἐρμόλαος ἔχει τάμα, ὥσπερ τις || λάζαρος, καὶ τὸ δὲ ἄγκυστρον τῷ δελέατι συγκατασπάσας. **ΔΑΜ.** Οὐ μόνον, 15 αλλὰ καὶ αὐτὸν σε τὸν ἀλιέα. "Ωρε σόφισμα κατὰ σεαυτὸν συντέθεικας. **ΚΝΗΜ.** Εοικα. Οιμώζω τοιγαρεῖν.

* ἐπὶ θανάτῳ.] Sub mortem, i. e. imminentem mortem. In this, I follow the other Translation, having nothing certain to offer to the Contrary, except that I intirely doubt, whether ἐπὶ hath, ever before, been used, in such a Sense, and, therefore, think it a very strained Acceptation of it. It may, perhaps, with some Reason, be taken for proper, as in the Phrases, ἐπὶ αἰγαθῷ, and ἐπὶ κερδεῖ, but that, probably, Lucian, if he had intended that Sense, would have chosen to say, ἐπὶ κλήρῳ. I should think, "ιψεκαθαυματιστος, even to, θανάτῳ, his very Death," a natural Sense, but that, then, it should be θανάτον. Yet Stephanus says,

that the Dative Case for the Accusative, after ἐπὶ, is used, and instances in the Expression, συνελάμβανεν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose, but as Conjectures; though, perhaps, this last Sense amounts to somewhat more.

† ἔν.] Therefore, i. e. because you left him your Fortune. This γν is, with a little Sort of Humour, repeated by Cnemon.

|| λάζαρος.] Lopus, the Pike-fish

‡ ἄγκυστρον τῷ δελίστι.] The hook, by which he thought to catch Hermolaus, was his Last Will; and the Bait was his Fortune, which he pretended to leave him.

ΔΙΑΔ. 15'. Χάρωνος οὐδὲ Ερμῆ.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ. Κέστατε ὡς ἔχεις ὑμῖν τὰ πράγματα. Μικρὸν
 ὑμῖν, ὡς ὄρατε, τὸ σκαφίδιον, καὶ ὑπόσταθρὸν
 ἐστι, καὶ διαρρέει τὰ πολλά· καὶ ἦν τραπῆ ἐπὶ θάτερα, οἰχή-
 στεται περιτραπέν. Τύμεῖς δὲ τοσῦτοι ἀμα ὥκετε, πολλὰ
 5 ἐπιφερόμενοι ἔκατος. Ήν μετὰ τύτων ἐμβῆτε, δέδια
 μὴ ὑγερον μετανοήσετε, καὶ μάλιστα ὅπόσοι νεῦν ωκεῖστασθε.
 ΝΕΚΡΟΙ. Πῶς ἐν ποιήσαντες εὐπλούσομεν; ΧΑΡ. Εγὼ
 ὑμῖν φράσω. Γυμνὺς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα
 πάντα ἐπὶ τῆς ηὐόνος καταλιπόντας. Μόλις γὰρ αὐτῷ
 10 ἔτω δέξαιτο ὑμᾶς τὸ πορθμεῖον.---Σοὶ δὲ, ὁ Ερμῆ, μελῆ-
 σοι τὸ ἀπὸ τύτων μηδένα παραδέχεσθαι αὐτῶν, ὃς αὖ μὴ
 ψιλὸς ἔστι, καὶ τὰ * ἐπιπλα, ὥσπερ ἔφη, ἀποβαλλών. Παρεῖ-
 δὲ τὴν ἀποβάθραν ἔσως, διαγύιωντες αὐτὰς, καὶ ἀναλάμβανε,
 γυμνὺς ἐπιβαίνειν αἰναγκάζων. ΕΡΜ. Εὖ λέγεις. Καὶ
 15 ὅταν ποιήσομεν.---Καὶ ὅτοσὶ τίς ὁ + πρῶτός ἐστι; ΜΕΝ.
 Μένιππος ἔγωγε. Ἄλλος ίδε ἡ πήρα μοι, ὁ Ερμῆ, καὶ τὸ
 βακτρον, ἐπὶ τὴν λίμνην ὃ ἀπορρέει φθη, τὸν τρίβωνα δὲ ωδὸν
 ἀκόμιστα, ἔν ποιῶν. ΕΡΜ. Εμβαίνει, ὁ Μένιππε ὡδεῶν
 ἀριστεῖ, καὶ τὴν προεδρίαν ἔχει παρὰ τὸν κυρειητην ἐφ'
 20 ὑψηλόν, ὡς ἐπισκοπῆς ἀπαντας.---Ο καλὸς δὲ ὁ τύπος τίς
 ἐστι; ΧΑΡ. Χαρομόλεως ὁ Μεγαρικὸς ἐπέρεατο, ότι τὸ φί-
 λημα διτάλαντον ἔν. ΕΡΜ. Απόδυδι τοι γαρ τὸ καλ-
 λω, καὶ τὰ χείλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βα-
 δεῖαν, καὶ τὸ ἐπὶ τῷ παρειῶν ἐρύθημα, καὶ τὸ δέρμα ὅλον.
 25 Εχεις καλῶς, εὐζωνος εἶ, επίβαινε ὥδη. Ο δὲ τὴν πορ-

* ἐπιπλα.] What we call, in English, *Moveables*; but, strictly, such Things as can be carried aboard a Ship, the Word being derived from ἐπὶ and πλέω, *navigo*.

+ πρῶτος.] *Menippus*, as has been already observed, hanged himself. As he, therefore, left the World, of his own Accord, he is, here, represented as

coming boldly on, the foremost to the Ferry.

§ ἀπορρέει φθη.] It must be read ἀπερρέει φθη, the Aor. 1. pass.—Bourdolotius has it ἀπορ-
 ρέει φθω, and says, “Sana lectio,
 “ quam inutiliter tentant.” But, be it never so sound, I confess, I know not, in what Mood, Tense, and Person, to find it.

Φυσίδα ἐτοσὶ, καὶ τὸ διάδημα, ὃ βλοσπρός, τις ᾧ τυγχά-
νεις; ΔΑΜΠ. Λάμπιχθ, Γελάων || τύρανθ. ἘΡΜ.
Τί ἦν, ᾧ Λάμπιχε, τοσαῦτα ἔχω πάρει; ΔΑΜΠ. Τί
ἔντι ἔχειν, ᾧ Ἐρμῆ, γυμνὸν ἥκειν τύρανου ἄνδρα; ἘΡΜ.
Τύραννον μὲν ἀδαμῶς, νεκρὸν δὲ μάλα ᾧτε αἴποδε ταῦτα. 5
ΔΑΜΠ. Ιδέ σοι ὁ ωλεῖτθος αἴπερρέπιπλας. ἘΡΜ. Καὶ τὸν
τύφον αἴπερρέψιψον, ᾧ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρύ-
σσει γὰρ τὸ πορθμεῖον συνεμπιπόντα. ΔΑΜΠ. Οὐκέτι, αλ-
λὰ τὸ διάδημα ἕαστρον με ἔχειν, καὶ τὴν ἴφερρίδα. ἘΡΜ.
Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφεις. ΔΑΜΠ. Εἰώ. Τί ἔτι; 10
πάντα γὰρ ἀφήκα, ᾧ δρᾶς. ἘΡΜ. Καὶ τὴν ὡμότητα,
καὶ τὴν ἀνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὁργὴν, καὶ ταῦτα ἄφεις.
ΔΑΜΠ. Ιδέ σοι, ψιλός είμι. ἘΡΜ. Ἐμβαίνεις ἥδη.—
Σὺ δὲ ὁ παχὺς ὁ πολύσαρκθ, τίς εἶ; ΔΑΜ. Δαμασίας
ἀθλητής. ἘΡΜ. Ναὶ ἵστας. Οἶδα γὰρ σε πολλάκις 15
ἐν ταῖς παλαιῖσσαις * ιδάν. ΔΑΜ. Ναὶ, ᾧ Ἐρμῆ. Ἀλ-
λὰ παράδεξαί με γυμνὸν ὄντα. ἘΡΜ. Οὐ γυμνὸν, ᾧ βίλ-
τισε, τοσαῦτας σάρκας περιβεβλημένον ᾧτε αἴποδυθι αὐ-
τας, ἐπεὶ καταδυσεις τὸ σκάφθ, τὸν ἔτερον πόδα ὑπερ-
θεῖς μόνον. Ἀλλὰ καὶ τὰς γεφάρις τέττας αἴπερρέψιψον, καὶ τὰ 20
κηρύγματα. ΔΑΜ. Ιδέ σοι γυμνὸς, ᾧ δρᾶς, ἀληθῶς
είμι, καὶ † ισοσάσιθος τοῖς ἄλλοις νεκροῖς. ἘΡΜ. Οὕτως
ἄμεινον αἴταρη εἴναι, ᾧτε ἔμβαινε.—Καὶ σὺ δὲ τὸν ωλεῖτον
αἴποδέμενθ, ᾧ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ
τὴν τρυφὴν, μηδὲ τὰ † ἵνταρια κόμιζε, μηδὲ τὰ τῶν προ- 25
γόνων

|| τύρανος.] King, in the original Signification of the Word.

* ιδάν.] Mercury had seen him in the *Palaestrae*, because he was the God of Wrestling.

† ισοσάσιθος.] Par-pondere. I cannot see, why the other Translation renders it, *simili-baturā*, when the Word is plainly compounded of *ισός*, *equalis*, and *σάθμη*, *Statera*, a Ballance; or, rather, *ἴσημη*, *pondero*; which Signification of *ἴσημη* is to be found in *St. pbanius*.

‡ ἵνταρια.] Nor do I know, why this hath been rendered *epitaphia*. When the Dead had been great Men, or Officers of the State, their *ἵνταρια*, or *Funeral Garments*, were the Robes or Dress that belonged to their Office or Station, and must, therefore, have been grand and costly. So, when *Misenus*, *Aeneas's* Trumpeter, lies dead, in *Vigil*, the Poet says,

*Parpureasq; super vestes velami-
na nota
Conjicimus.*—

And,

γόνων αἰξιώματα. Κατάλιπε δὲ καὶ γένθω, καὶ δόξαν, καὶ εἴ-
ποτέ σε ἡ τόλις ἀνεκήνευξεν * εὐεργέτην δηλονότι, καὶ τὰς
τῶν ἀνδριάσιων ἐπιγραφὰς, μηδὲ ὅτι μίγαν τάφον ἐπὶ σοι
ἔχωσαν λέγε. Βαρύνει γαρ καῦτα μημονεύομενα. ΚΡΑΤ.
5 Οὐκ ἔκὼν μὲν, αποέργοιψα δέ. Τί γὰρ ἂν καὶ πάθοιμι;
ἘΡΜ. Βασαί. Σὺ δὲ ὁ ἵνοπλος, τί βαλεῖ; οὐ τί τὸ τρό-
παιον τῦτο Φέρεις; † ΚΡΑΤ. Ὄτι ἐνίκησα, ὡς Ἐρμῆ,
καὶ πρίγενος, καὶ ἡ τόλις ἐτίμησε με. ἘΡΜ. Ἀφες ἐν γῇ
τὸ τρόπαιον. Εἰς ἄδεια γὰρ εἰρήνη, καὶ θάδεν ὄπλων δεήσει.—
10 Ο σεμνὸς δὲ ὅτος ἀπό γε τὰ σχήματος, καὶ τὸ βρενθυόμενος,
οὐ τὰς

And, when Pallas, the General of the Arcadians, lies in the same Condition,

*Tum geminas vestes obroque auro
que rigentes
Exultit Aeneas.*

*εὐεργέτην.] *Beneficunt* The Word, *Benefactor*, hath not been used by any Classical Writer, though *Malefactor* has; which is odd. And yet I cannot but think it a just and natural Word, and the most expressive of εὐεργέτης.

† ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. *Græv.* — And it must be right so: For *Craton* threw down all he had, before; upon which, *Mercury* challenges this Shade in Armour, whoever he was, with his Βάσαι. Σὺ δὲ ὁ ἵνοπλος — Which plainly shews, that he now speaks to another. It is no Matter for his Name.

‡ βρενθυόμενος.] The Verb βρενθυόμενος is allowed, on all Hands, to come from βρενθός; which, according to Aristotle (as Stephanus observes) is a sea-bird: Ετὶ οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμοις αλληλοῦς, οἵδε βρενθός, καὶ λαρός.

Arist. Hist. Animal. Lib. ix. c.

8 Which Words βρενθός, καὶ λαρός Pliny (Lib. x. c 74.) renders by *Anates* & *Gaviae*. Now, as Aristotle makes the βρενθός, a mere Sea-bird, I cannot think that *Anas*, signifying a common *Duck* or *Drake*, can be the Latin of it; so that, by *Anates*, Pliny must mean some Sea birds of the *Duck* or *Drake*-Kind. As, then, Birds of this Kind have Nothing, in which a Man can naturally be compared to them, except that *slow Pace*, in which they put one Foot, as it were deliberately, before the other; or that *circumspect Look*, by which they seem to take Notice of the Objects, not only before, but on each Side of them; or that *barbæ*, grumbling *Noise* which they make, as they go along: I say, these being the principal Instances in which a Man can imitate them, βρενθυόμενος (strictly, *Brentbum-ag*, I carry-my-self-like-a-Brentbus) must, in its full Sense, mean, *I stalk along, observing every Thing I meet, and grumbling and muttering, as I go*; which Signification, in the Participle βρενθυόμενος, is very applicable to a Philo-

ὅ τὰς ὁφρὺς ἐπηρκώς, ὃ ἐπὶ τῶν φροντίδων, τίς ἐγιν, ὃ τὸν βαθὺν πάγωνα καθείμενος; ΜΕΝ. Φιλόσοφος τις, ὡς Ἐρμῆ, μᾶλλον δὲ γόνος, καὶ τερατεῖας μεγός· ὥστε ἀπόδυσσον καὶ τεῦτον, ὅφει γαρ τολλὰ καὶ γελοῖα ὑπὸ τῷ ἴματίῳ κευπλόμενα. ἘΡΜ. Κατάδυ σὺ τὸ σχῆμα τρῶτον, εἴτα καὶ ταῦτα πάντα.---ΩΣ Ζεῦ, ὅσην μὲν τὴν ἀλαζούνειαν κομίζει, ὅσην δὲ ἀμαθείαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἔρωτήσις ἀπόρρητος, καὶ * λόγις ἀκανθώδεις, καὶ ἐννοίας τολυπλόκυτος; ἀλλὰ καὶ ματαιοπονίαν μάλα τολλήν, καὶ λῆπον ὡς ὄλιγον, καὶ ὕθλας, καὶ μικρολογίαν· γὰρ Δία, καὶ χρυσίον γε τατὶ, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυτίαν, καὶ ὄργην, καὶ τρυφὴν, καὶ μαλακίαν· ως λέληθε γαρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ φεῦδος δὲ ἀπόδυ, καὶ τὸν τύφον, καὶ τὸ οἰεσθαι σε ἀμείνονας εἶναι τῶν ἀλλων. Ως εἴγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόντερος δέξαιτο ἄν σε; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτὰ, ἐπειπερ ὅτων κελεύεις. ΜΕΝ. Ἀλλὰ καὶ τὸν πάγωνα τεῦτον ἀποδέσθω, ὡς Ἐρμῆ, βαρύν τε ὅντα, καὶ λασίον, ως ὄρας. Πέντε μνῶν τρίχεις εἰσὶ τυλάχιστον. ἘΡΜ. Εὖ λέγεις. Ἀπόδυ καὶ τεῦτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσται; ἘΡΜ. Μένιππος ὅτοσι, λαβὼν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν † ἐπικόπω τῇ ἀναβάθρᾳ χρησαμένος. ΜΕΝ. Οὐκ, ὡς Ἐρμῆ, ἀλλὰ πρίονά μοι ἀνάδος, γελοιότερον γαρ τεῦτο. ἘΡΜ. Ο πέλεκυς ἰκανός.—ΜΕΝ. § Εὔγε· ἀνθρωπινώτερον γαρ τὸν ἀναπέφηνας, ἀποθέμνος

Philosopher, as it is expressive of his *Gate*, his *Looks*, and his *Grumbling* at Mankind.

I did not know how to express the above Meaning, in Latin, otherwise than by *faufose-segerens*, which is the Sense, most usually, attributed to this Word, by our Lexicons.

It may not be amiss, here, to observe, that *Lucian* uses this Participle, not only in a Neuter Sense, as in this Place, but also in an Active, when, in *Timon*, he says (and of a Philosopher too) καὶ βρενθυόμενος τὶ πρὸς αὐτὸν. In which Place, βρενθυόμενος, having τὶ after it, re-

tains no more of its full and natural Signification of *Brentbus-agens*, than what relates to the *Noise* the *Brentbus* makes, and so can mean no more than *Muttering* or *Grumbling* somewhat to himself.

* λόγις ἀκανθώδεις.] *Tborne Arguments*; because they are entangled like *Tborns*, or very perplexed; or, perhaps, because One knows not where to take Hold of them.

† ἐπικόπω.] *A Chopping Block.*

§ Εὔγε.] If we are to take the Text, as it stands, *Menippus*, here, having chopped off the

Θέμενος αὐτὸς τὴν * κινάβραν. Βέλει μικρὸν ἀφέλωμας καὶ τῶν ὄφρίων; ἘΡΜ. Μάλιστα. Ὑπὲρ τὸ μέτωπον γὰρ καὶ ταῦτα ἐπῆρκεν, ὡς οὖδ' οἴφ' ὅτῳ τοῦτον ἀνατείνων ἔσυτόν. Τί τεττο; καὶ δακρύεις, ὡς καδαρμα; καὶ πρὸς θάνατον ἀπο-
5 δειλιάς; ἐμβοῆδις δὲ φύη. ΜΕΝ. Ἐν ἔτι τὸ βαρύτατον ὑπὸ μάλιης ἔχει. ἘΡΜ. Τί, ὡς Μένιππε; ΜΕΝ. Κολακεῖαν, ὡς Ερμῆν, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκέτι, καὶ σὺ, ὡς Μένιππε, ἀπόθεται τὴν ἐλευθερίαν, καὶ τοῦ παρέ-
10 ἐποίησαν, καὶ τὸ ἀλυπτόν, καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. Μόνος γάρ τῶν ἀλλων γελᾶς; ἘΡΜ. Μηδαμῶς. Άλλα καὶ ἔχει ταῦτα, καθφα γὰρ καὶ πάντα εὑφορα ὄντα, καὶ πρὸς τὸν

Pbilosopher's Beard, must be supposed to turn to *Mercury*, and say, *O brave! for now you have-made him-appear, or look, more like-a-Man, ἀποθέμενος αὐτὸς τὴν κινάβραν, baving put away, that is, taken off, his Dire;* in which Speech, *Menippus* attributes his own Action to *Mercury*, as he had executed it under his Direction, and, besides, would, as it were, pay *Mercury* a Compliment, by giving him the Honour of it.

The other Translation says, *Euge! Humanior nunc appares, deposito bircino factore, taking no Notice of αὐτὸν, and as if Menippus spoke to the Philosopher. Besides, ἀναφαίνω never signifies appareo. But, were I allowed to alter the Text, I should think the Whole would stand much more naturally thus:* ἘΡΜ. Ο τιλεκυς ικανός—Εὐγέ: αὐθεωπιωώτερον γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτὸς τὴν κινάβραν. ΜΕΝ. Βέλει μικρὸν ἀφέλωμας καὶ τῶν ὄφρίων; ἘΡΜ. Μάλιστα, ξ.

* *κινάβραν.*] *Kinabrus* is reckoned, properly, to signify

κύνων βρωσίς, the Food of Dogs. As Dogs, then, are fond of keeping or hiding their Meat, till it stinks, I suppose that any Thing, that is dirty and stinking, might have been called *κιναβρα* (though Stephanus gives us no Instance of the Use of the Word, except in this very Place) and it seems also, that it is for this Reason, that the Stench from the Arm-pits (if I may so call them) of Goats, hath been called by this Name, as Suidas and Hesychius say it is. — Were I allowed to make a new Latin Word, and to understand *κιναβρα*, in my own Way, I would, from a Consideration of the very Thing Lucian here calls by that Name (which certainly is the *Philosopher's Beard*) render it, *bisutium-olentum*, his *stinking-Shag* of a Beard.

[*ἀνατείνων.*] The strict Rendering is, *sursum-extendens*, stretching - himself - upward, by which is meant his assuming an high, or haughty Air.

[*παρέγνησαν.*] *A Freedom of Speech*, that is, *the Speaking One's Mind boldly.*

|| κατάπλευ χρήσιμα.---Καὶ ὁ ἔγταρ δὲ σὺ, ἀπόθε τῶν
ρημάτων τὴν τοσαύτην ἀπεραντολογίαν, καὶ * αὐτιθέσεις, καὶ
† παρισώσεις, καὶ ‡ περιόδεις, καὶ ** βαρβαρισμὸς, καὶ τὸ
ἄλλα ||| βάρη τῶν λόγων. ΡΗΤ. Εἴεν, οἶδε, ἀποτιθέματα.
ΕΡΜ. Εὖ ἔχει. *Ωσε λίγε τὰ ἀπόγεια, τὴν § ἀποβάθραν
ἀνελάμβεδα, τὸ ἀγκύριον ἀνεσπάσθι, πέτασον τὸ ιγίον, εὑ-
θυνε, ὃ παρθμεῦ, τὸ πεδάλιον. *Εὐ πάθωμεν.---Τί οἱμά-
ζετε, ὃ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν

|| καταπλευ.] properly a Passage - by-Water-downward ; and so taken here, as they were to sail down to Hell. I know not how to call it, in Latin.

* αὐτιθέσεις.] An *Antithesis*, according to *Aristotle*, is a Figure in Rhetoric, implying a Contrariety, both in the Words and the Sense, or in one or other of them. For Example : “ It is not just that this Man, “ possessing my Wealth, should “ be rich ; and that I, parting “ with what I have, should be “ a Beggar.” *Arist.* *Rhet.* Here *Parting-with* is opposed to *Possessing*, and *being rich*, to *being a Beggar*.

† παρισώσεις.] The *Parisis* is another Figure, whereof the Parts are neither alike, nor contrary, but equal. For Example, *They will not fight, either because they want Men, or because they want Money.* *Arist.* *ibid.* Here the *Want of Money* is neither like, nor contrary to the *Want of Men*; but both are equally good Reasons, for not undertaking a War.

‡ περιόδεις.] A *Period* is a compleat Sentence. The Rhetoricians took great Pains to make their Periods, or Sentences, full and harmonious, so as that they may be spoken with Ease, and heard with Pleasure,

which they justly reckoned no inconsiderable Part of their Oratory.

** βαρβαρισμὸς.] *Eustathius*, upon *Il. 2*, says that a “ *Barbarism* is a wrong Pronunciation of Words and “ Tones.” Probably, then, the Orators in *Lucian’s Days*, like some in ours, corrupted the true and natural Pronunciation of their Words, out of an Affectation of fine Speaking, and so made *Barbarisms*. — I have often heard one, who would pass for a very fine Speaker in a Coffee-house, swear aloud, that there was not a single Tittle of Truth, in any one *Noose Peeker*. We now are never shocked with the Name, or Idea, of *Tyranny* upon our Stage, both being disguised in that elegant Word, *Terrany* : And some Clergymen, otherwise good Preachers, before they begin their Sermons, pray, “ That in all their Works buggun, continuoed, &c. they may glorryfee (God’s) bolly, &c.

||| βάρη.] *Weights*. Ironically, because affected Figures, and barbarous Pronunciations, are the silly and vile Levities of Oratory.

§ ἀποβάθραν.] Dr. *Potter* says it was a *Stepping-board* laid from the Ship to the Shore, which the Name also implies.

πάγωνα δεδημένος; ΦΙΛ. * "Οτι, ὁ Ἐρμῆ, αἰδάνατος
ἄρμην τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται. Ἀλλα
γὰς ἔοικε λυπεῖν αὐτὸν. ἘΡΜ. Τὰ ποῖα; ΜΕΝ. "Οτι
μηκέτι δειπνήσει πολυτελῆ δεῖπνα, μηδὲ οὔκτωρ ἔξιών,
5 ἀπαντας λανθάνων, τῷ ἴματιώ τὴν κεφαλὴν κατειλόσας,
περίεσσιν ἐν κύκλῳ τὰ χαρακτικαῖα· καὶ ἕωδεν ἔξαπατῶν
τὰς νέας, ἐπὶ τῇ σοφίᾳ ἀργύρου λήψεται. Ταῦτα λυπεῖ
αὐτὸν. ΦΙΛ. Σὺ δὲ, ὁ Μένιππε, ὡκτὸς ἀχθη ἀποδανός;
ΜΕΝ. Πῶς, δις || ἵσπενσα ἐπὶ τὸν θάνατον, καλέσαντος
10 μηδενός; -- Ἀλλὰ μεταξὺ λόγων, ωκεανού τις ἀκέβεται,
ωσπερ τινῶν απὸ γῆς βοώντων; ἘΡΜ. Ναι, ὁ Μένιππε
ωκτὸς ἐνός γε χώρας, ἀλλ' οἱ μὲν ἐις τὴν § ἐκκλησίαν συνελ-
θόντες, ἀσμενοις γελῶσι πάλιες ἐπὶ τῷ Λαμπτίχῳ θανάτῳ, καὶ
15 γυνὴ αὐτῷ συνέχεται τρόπος τῶν γυναικῶν, καὶ τὰ παιδία
ιερογάννηα ὄντα, ὅμοίως καρκεῖνα ὑπὸ τῶν παιδῶν βαλλεται

* "Οτι, &c.] Because, says he, I thought my Soul was immortal. But, since he, here, speaks and converses, and, therefore, enjoys the Existence of his Soul after Death. What can he mean by saying, he thought his Soul immortal? Is not this Existence after Death, what Men understand by Immortality? I know not, whether it will lessen this Inconsistency to observe, that the Antients supposed a certain State of the Dead in dreary and gloomy Mansions, where they enjoyed little or no Happiness, and which Virgil calls,

— *Tristes sine sole domos, —
Loca turbida —*

And, that they also imagined another Mansion of Light and Bliss, where

— *Solemque suum, sua fidera
nōrunt.*

And, therefore, that this latter State might have been what this Philosopher expected, and, for that Reason, without it, reckons himself dead.

A Friend hath, upon this Place, observed to me, " That

" Lucian, in several Places,
" gives bread Hints (so much
" at a Loſs was this very great
" Man, directed by our so
" much boasted Natural Rea-
" son) that there is Nothing
" left of us, but Dust, and pe-
" rishable Sculls and Bones;
" and that, when he speaks of
" Conversation, and Punish-
" ments, and Rewards, &c.
" he seems to ridicule these
" Things, as Fictions of Poets
" and superstitious People. How,
" then, can he make the
" Dead speak and reason? By
" a Figure, and in the Way
" of Fable."

|| ἵσπενσα.] Because he hanged himself, as before observed.

§ ἐκκλησίαν.] The Assembly of the Free-men or People of Athens, when met together to pass Laws or Decrees, was called ἐκκλήσια. Here the Subjects of the Tyrant Lampadius meet to form such a Free-assembly, having gained their Liberty by his Death.

ἀρθρόσις

ἀφθόνοις τοῖς λίθοις. Ἀλλοι δὲ Διόφαντον τὸν ἐντορα
ἐπαινεῖσιν ἐν Σικυῶνι, ἐπιταφίες λόγιας διεξιόντα ἐπὶ Κρά-
των τέτω. Καὶ γὰρ Δία γε, η̄ Δαμασίη μήτηρ κακύσσα,
ἰξάρχει τῷ Θρῆν σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.---Σὲ δὲ
ἀδεῖς, ὡ̄ Μένιππε, δακρύει. Καθ' ἡσυχίαν δὲ κιῆσαι μό-
νθ. MEN. Οὐδαμῶς, ἀλλ' ἀκύσῃ τῶν κυνῶν μετ' ὀλίγου
ἀρυρομένων οἰκτιστον ἐπ' ἔμοι, καὶ τῶν κοράκων τυπλομένων τοῖς
πλεοροῖς, ὅπότ' ἀν συνελθόντες θάπτωσι με. EPM. Γε-
νάδας εἴ, ὡ̄ Μένιππε.---Ἀλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς,
ἡμεῖς μὲν ἀπίτε πρὸς τὸ δικαστήριον, εὑθείαν ἐκείνην προϊ-
όντες. Εγὼ δὲ, καὶ ὁ παρθμεὺς, ἀλλας * μετελευσόμεθα.
MEN. Εὔπλοεῖτε, ὡ̄ Ερμῆ.---Προτίμων δὲ καὶ ἡμεῖς.---
Τί δὴν ἔτι καὶ μέλλετε; δικασθῆνας δεῦσει, καὶ τὰς καταδί-
κας φασὶν εἶναι βαρείας, προχθές, καὶ γύπας, καὶ λίθος.
Διεχθῆσται δὲ ὁ ἐκάστη βίθ. 15

* μετελευσόμεθα.] We will-go-for.

ΔΙΑ' Λ. Ιζ. Κράτητθο καὶ Διογένες.

Both Biters bitten.

ΚΡΑΤ. ΜΟίριχον τὸν πλέσιον ἐγίνωσκες, ὡ̄ Διόγενες,
τὸν πάντα πλέσιον, τὸν ἐκ Κορίνθου, τὸν τὰς
πολλὰς ὄλκαδας ἔχοντα, ὃ ἀνεψιὸς Ἀριστεάς, πλέσιο.
καὶ αὐτὸς ὁν, τὸ Ομηρικὸν ἐκεῖνον εἴώθεις ἐπιλέγειν, * "Η μ'
αἰάσιεξ, η̄ ἵγώ σε. ΔΙΟΓ. Τίνθ. ἔνεκα, ὡ̄ Κράτης, ἐθε-
ράπευον ἀλλῆλας; ΚΡΑΤ. Τῷ κλήρῳ ἔνεκα ἐκάτερθ, ηλι-
κιῶται οὐτεις. Καὶ τὰς διαδήκας ἐις τὸ Φανερόν ἐτίθεντο,
Ἀριστέαν μὲν ὁ Μοίριχθ, εἰ προαποδάνοι, δεσπότην ἀφεῖς-
τῶν ἑαυτῷ πάντων Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθος
αὐτῷ. Ταῦτα μὲν ἴγε γραπτό. Οἱ δὲ ἴθεράπευον ἀλλῆλας, 10
ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντεις, εἴτε ἀπό.

* "Η μ' αἰάσιεξ, η̄ ἵγώ σε.]
Lift me, or I will lift you : The
Words of Ajax wrestling with
Ulysses, in Hom. Il. Lib. xxiii.,
by which (when neither could
throw the other) Ajax meant,
Either I will give you a chance
of throwing me, by letting you
lift me, or Do you give me one

of throwing you, by letting
me lift you.

In Mæricbus's Mouth, the
Words mean, Yours or Mine,
with Regard to his own and
Ariæas's Estate. I do not
know, why αἰάσιεξ hath been
rendered *confice*, in the other
Translation.

τῶν ἀγρων τεκμαρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὄντεράτων, ὡς γε τὸ Χαλδαῖον παιδεῖ, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν Ἀριστέα παριῆχε τὸ κράτος, ἄρτι δὲ Μοιρίχω. Καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τέτον, νῦν δὲ ἐπ' ἑκατὸν ἴσχεται. ΔΙΟΓ. Τί ἔνι πίεται ἐγένετο, ὁ Κράτης; ἀκεῖσται γάρ ἀξιον. ΚΡΑΤ. Ἀμφοτε πειθασιν ἐπὶ μιᾶς ὥμερας· οἱ δὲ κληροι, οἱ Εὐόρμιοι καὶ Θεασυκλέα πειθαλθοι, ἀμφοτε συγγενεῖς ὄνταις, ὃδε πάντοτε * προμαθευμένης ὅταν γενέσθαι ταῦτα. Διαπλέοντες γάρ ἀπὸ Σικυῶνος ἐς Κίρραν, ^{τὸ} κατὰ μέσον τὸν πόρον πλαγήι πειθασάντες τῷ Ιάπυγῳ, ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ήμεῖς δὲ, ὅπότε ἐν τῷ βίῳ ἡμεν, ὃδε τοιετο ἐνεούμεν πειθαλλων· ὅτε πάντοτε ἐνξάρμην Ἀντισθένην ἀποθανεῖ, ὡς κληρονομήσαιμε τῆς βασιηρίας αὐτῷ (εἰχεν δὲ πάντα καρτερὰν ἐκ ἣ κοτίνων ποιησάμενος) ὅτε οἵματα σὺ, ὁ Κράτης, ἐπεδύμεις κληρονομεῖν, ἀποδανόντος ἐμοῦ, τὰ κήματα, καὶ τὸν πίθον, καὶ τὴν πήραν, τὸ χοίνικας δύο δέρματα ἔχεσαν. ΚΡΑΤ. Οὐδὲν

+ [Χαλδαῖον παιδεῖ.]
That is, the Chaldeans. So we
read, in the Old Testament,
the Children of Ammon, for the
Ammonites; the Children of the
Prophets, for the Prophets, &c.
αὐτὸς, Himself; that is, even
the greatest Oracle.

* προμαθευμένης.] The
Verb προμαθεύομαι, as far as
I can find, always signifies πα-
τινον, to prophesy. The Man-
ner, in which a Word is circum-
stanced, in the Text, is often the
best Means of coming at the
Sense of it; and, therefore, I
am humbly of Opinion, as Moe-

richus and Aristeas were no Pro-
phets, nor could, therefore, be
said to prophesy, that προμα-
θευμένης must here signify
a *valibus-prædientes*, because
they are, in the Text, repre-
sented as Persons that consulted
many Oracles. The other Tran-
lation renders it, *de his nibil
prædixerant Divini*; which, as
a Translation I do not under-
stand.

ἢ κοτίνω.] The Olympic
Crown was made from this
Tree. Bourd.

† χοίνικας.] The Attic
Measure of Dry Things.

	Pecks.	Gall.	Pints.	Solid Inches.
Κοχλάριον	0	0	0	0,276 ⁷ ₃
Κέαθος	0	0	0	2,763 ¹ ₂
*Οξύβαφων	0	0	0	4,144 ³ ₄
Κοτόλη	0	0	0	16,579
Ξένης	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 ³ ₄
Μέδιμνος	4	0	15	3,501

ARBUTHNOT.

δὸν γάρ μοι τέτων ἔδει, ἀλλ' οὐδέ σοι, ὃ Διόγενες. Ἀγαρ
ἰχρῆν, σύ τε Ἀνισθέντος ἐκληρονόμησας, καὶ εγὼ σὺ, πολ-
λῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα
ταῦτα φήσ; ΚΡΑΤ. Σοφίαν, * αὐτάρκειαν, ἀληθειαν,
παρέξησιαν, ἴλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμνημαι, τῷ-
τον διαδεξάμενον τὸν παῖδα Ἀνισθέντος, καὶ σοι ἔτι
πλείω καταλιπών. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι ἡμέλεν τῶν
τοιώτων κτημάτων, καὶ ὅδεις ἰθεράπενεν ἥμας, κληρονομήσειν
προσδοκῶν· ἐις δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ.
Εἰκότως. Οὐ γὰρ εἴχον ἔνθα δίξαιντο τὰ τοιαῦτα παρέ¹⁰
ἡμῶν, διερρέυκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν
βαλαντίων. Ὡρε εἴποτε καὶ ἐμβάλλοι τις ἐις αὐτὸς η σο-
φίαν, η παρέξησιαν, η ἀληθειαν, ἐξέπιπτεν εὐθὺς, καὶ διέρρει,
τὴ πυθμένην τέγειν καὶ δυναμένην οἷον τι πάσχειν αἱ τε
Δαναῶν + αὐταῖς παρένοι, ἐις τὸν τετρυπημένον αἴθοι¹⁵
ἐπαντλεῖσαι. Τὸ δὲ χρυσίον, ὁδέστι, καὶ ὄνυξι, καὶ πάσῃ
μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκέντις μὲν ἔξομεν καρ-
ταῦθα τὸν πλεῖστον οἱ δὲ ὄσολοι, ἡξάσι κομίζουσι, καὶ το-
τούς ἄχρι τὴ πορθμέως.

* αὐτάρκεια.] *Self-sufficiency*: Of which the Stoics and Cynics boasted so much; as Horace tells one of them — *fars te nullius agentem*. — It has been rendered, *frugalitatem*, which it sometimes signifies: But, here,

the other Meaning seems much more applicable.

+ αὐταῖς.] *These*, says he, pointing to them, because they were hard by him, as being in Hell.

As History is the best Comment upon the three following Dialogues, I have thought proper to present the young Reader with the following Stories, concerning the great Men who speak in them.

The Story of PHILIP.

Philip, King of Macedonia, was educated, at Thebes, under Epaminondas, the greatest Commander and Philosopher of his Age. King Amyntas, his Father, had been obliged to send him there, as an Hostage. As soon as he came to the Crown of Macedonia, his Dominions were invaded, at once, by the Paeonians, Illyrians, Thracians, and Athenians. The Paeonians and Thracians he bought off with Money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their Horse, then, by far the best in all Greece, made the Victory very difficult. He likewise beat the Eleans, remarkable

markable for being the ablest Spear men, and the *Mantineans*, reckoned the best Targeteers. After this, the *Thebans* invited him to head them, in their War with the *Pbocenfians*; but, upon his Marching into *Greece* with that Design, the *Pbocenfians*, jointly with the *Atbenians* and *Lacedæmonians*, who were all struck with a Panic, upon his Approach, sent Ambassadors to him, to sue for a Peace. On the other Hand, the *Thebans*, who had engaged him in the Expedition, sent him Ambassadors also, to desire he would prosecute the War, with all Vigour. *Pbilip*, upon this, took an Oath separately to the Ambassadors of each Party, that he would act as they differently requested, insisting, in the mean Time, on their Secrecy: Whereby, lulling all Sides into a profound Security, he seized the Streights of *Thermopylæ*, and, thereby, got a Footing in *Greece*, which he never quitted, till he enslaved all the States thereof. He besieged the powerful City *Olyntbus*; but took it, by the Treachery of the Governors, whom he largely bribed to betray it to him. Two Brothers, contending about the Crown of *Ibrace*, submitted their Dispute to *Pbilip*. He, accordingly, came to settle it; but it was at the Head of an Army, with which he took away the Cause of their Contention, for he took their Kingdom into his own Hands. Thus, increasing his Power and Dominions, he formed the great Design against the *Persian Monarchy*; but, before he could enter upon the Execution of it, was assassinated by *Pausanias*, a young Nobleman of *Macedonia*, to whom he had denied Justice.

The Story of ALEXANDER.

Alexander the Great was the Son of *Pbilip*, King of *Macedonia*, and *Olympias*: But it was fabled, that *Jupiter Ammon* had, in the Shape of a Dragon, been often seen in his Mother's Bed-chamber, and, therefore, was *Alexander's* real Father. *Alexander* himself, in order to pass upon the ignorant Nations, he intended to invade, for something more than a Mortal, and, therefore, irresistible, always favoured this Report; and, after he had passed from *Asia* into *Egypt*, took a Journey to the Temple of *Ammon*, where the Priests, whom he had, beforehand, caused to be bribed, upon his Arrival, saluted him as the Son of their *Jupiter*.

Upon the Death of his Father, there arose great Disturbances in the *Macedonian Empire*, for both the States of *Greece*, and the Barbarous Nations who were subject to *Pbilip*, began to revolt and shake off the Yoke — But *Alexander*, now but twenty Years old, attacked them, with such Intrepidity, that he soon subdued the Barbarians, and came, with such a rapid Course, upon *Greece*, that *Atbens* soon sued for a Peace. *Thebes*, indeed, made a Stand against him, but, by the utter Destruction of that great City, he struck a Terror through all the other States, and so obtained an universal Submission from them.

He,

He, then, called the Assembly of all those States, in which they chose him Commander in Chief of all the Forces of *Greece*, for the Expedition he intended against the *Perians*. Hereupon he crossed the *Hellespont*, at the Head of only Thirty-five Thousand Men: Soon after which, he was met, at the River *Gramicus*, by *Darius's* Forces, vastly superior to his in Number. He himself was the foremost and fiercest, in the Attack: But, in the Course of the Battle, he was furiously set upon by two *Perian* Officers, and would have been slain, but for *Citus*, an old Captain, who had served under his Father, in his Wars. This Man killed one of the Assailants, while *Alexander* dispatched the other. After a great Victory, here, gained, he was again met by *Darius* himself, at the Head of Seven-hundred-thousand Men, at the City *Iuss*. Here, again, the *Perians* were defeated, with a Loss of an Hundred-thousand Men, and the Mother, Wife, and two Daughters of *Darius* were made Prisoners. *Alexander* hath always been highly commended by Historians, and others, for his strict Contineency and generous Behaviour towards these. After this Success, *Cyprus*, with the neighbouring Islands, and all *Poenicia*, submitted to him, except *Tyre*. This City was built upon a small Island, near the *Poenician* Shore, and cost *Alexander* and his Army infinite Toil, before he could take it: For he was obliged to throw an immense deal of large Timber-trees, huge Rocks, Earth, Sand, &c. into the Sea, till he raised a firm Passage above the Surface of the Water, for his Army to march against the Town. In carrying on this prodigious Work, his Men were daily slaughtered with Missive Weapons from the *Tyrian* Ships, and the Walls of the City: But, at length, having finished his Work, he took the Town, and put all the Inhabitants to the Sword, or nailed them to Crosses along the Shore. His last great and decisive Battle with *Darius* was, at the City of *Arbelæ*, where he defeated his Army totalling of a Million, that is, Ten-hundred-thousand Men. Whereupon *Darius* fled, and was, soon after, murdered by one *Bessus*, a villainous Subject and Kinsman of his own. After this, *Alexander* passed the *Tanaïs*, and subdued the *Scythians* and other Northern Nations. Upon all these Successes, he grew so intolerably vain and proud, that he changed his own Country Drefs for that of the *Perian* (Part of which was the *Gandys*, a Military Caffock) and even demanded, that he should be adored: Which when *Calisthenes* the Philosopher (who had been sent by his Tutor *Aristotle*, to attend him in his Expeditions) refused to do, he ordered his Nose, Lips, Ears, Hands, and Feet to be cut off, and, in that Condition, had him carried about in a Cage, with a Dog shut up with him. But he pretended, that he used *Calisthenes* thus, for Conspiring against him. He also commanded *Lysimachus*, a Noble *Macedonian*, and a Disciple and Admirer of *Calisthenes*, to be shut up with a Lion in his Den, because he had visited his Master in his great Distress: With his own Hand he, in a drunken Fit, killed old *Citus*, who had served his Father, and saved

saved his Life ; and that for only Comparing his Father's Exploits with his. In his Indian Expedition, he took *Aornus*, a Rock that was reckoned inaccessible, and from whence both *Bacchus* and *Hercules* had been repulsed. He then passed the *Hydaspes*, and defeated and took Prisoner *Porus*, an Indian King ; whose Bravery, however, together with that of his Army, assisted by the Number and Strength of his Elephants, made the Battle a bloody one, and the Victory come very dear to *Alexander*. From hence, he sailed down the *Ganges*, to see the Ocean, but, in his Way, took the City of the *Oxydrace*, where he was the First who mounted the Wall, and, having leaped into the Town, before his Men could follow him, fought, and slew Numbers of the Enemy, with his single Hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own Soldiers, who had, now, got over the Wall. On his Return, he married *Statira*, *Darius*'s Daughter, at *Ecbatana*. In *Media*, he lost *Hephæstion*, a Youth whom he loved, beyond Measure : Which so put him beside himself, that he ordered the Physician to be killed, for not Recovering him, and put to the Sword a whole Nation of innocent People, as an Immolation to his Ghost ; affecting, in this, as in other Things, to imitate *Acbilles*'s Behaviour, in *Homer*. At length, he arrived in *Babylon*, where he caroused whole Days and Nights, till he died of his Excesses.

He was a great Scholar (having been educated by *Aristotle*, with whom he, ever after, corresponded) and a very able, as well as a most successful Commander ; but was ruined by Pride, and the Indulgence of his other Passions. A little before he expired, he took his Ring off his Finger, and gave it to *Perdicas*, one of his Generals ; which hath been looked upon, as a Mark of his bequeathing his Empire to him. His Remains were carried to *Alexandria* in *Egypt*, a City built by himself, and there were buried.

The Story of HANNIBAL.

Hannibal the Carthaginian was, perhaps, as great a General as ever led an Army. He, therefore, proved the most formidable Enemy the Roman Empire ever contended with. He first served his Country, as Lieutenant under his Brother-in-Law *Asdrubal*, in *Iberia* or *Spain* ; upon whose Death, he obtained the Command of the whole Army, and, therewith, soon conquered the *Celtiberians* and *Galatians* in that Country. He, then, besieged and took *Saguntum*, a City in Alliance with the *Romans* ; upon their Resenting of which, he marched out of *Spain* into *Gaul*, and thence over the vast Mountains, called the *Alps*, into *Italy* : Where, by a signal Victory gained over the *Romans*, at the River *Ticinus*, he made himself Master of the whole Country that borders upon the great River *Eridanus*, now called the *Po*. The next Battle he fought, near the Lake

of *Tbraſimene*, where he cut to Pieces all the *Roman Army*, except about fix Thousand. His third and greatest Conflict with the Romans was, at *Cannæ*, a Town in *Apulia*, where he made such Slaughter upon the Banks of the *Aufidus*, that he filled its Channel with Carcasses; so that he was said to have made a Bridge of them a-cross the River, and likewise to have gotten Bushels of golden Rings, the Ornaments of *Roman Knights*, who were slain in the Battle. After this, he took up his Winter Quarters in *Capua*, the second City in *Italy*, for Power and Splendor: Where, it is said, he wasted the Opportunities of destroying *Rome*, and finishing the War, by spending his Time in luxurious Living, and the Company of Mistresses. Some Time after this, he encamped, in the very Suburbs of *Rome*; but, upon the News of the Consul *Varro*'s having defeated a great Army which his Brother *Asdrubal* had been leading to his Assistance from *Spain*, and upon seeing his Brother's Head thrown before his Outworks, he raised the Siege, and retired into *Brutii*, a Nook of *Italy*, where he remained, for a considerable Time. After this, *Scipio*, afterwards *Africanus*, invading *Africa* with a great Fleet, *Hannibal* was recalled to the Relief of his Country, which Command he readily obeyed. *Scipio* having gained a Victory, and a Peace being made, the Senate of *Rome*, by the Instigation of some wicked Citizens of *Carthage*, accused *Hannibal* to the *Carthaginian Senate*, as holding a Correspondence with *Antiochus* against the *Roman Interest*. *Hannibal* perceived the Storm gathering, and, thereupon, fled to *Antiochus*. The Senate of *Carthage* condemned him absent; which he did not resent, but still resolved to serve his Country, where he could, and, therefore, went to *Prusias*, King of *Bithynia*, for whom he gained a Naval Victory over *Eumenes*, an Ally of the *Romans*. After all, *Prusias* made a Friendship with the *Romans*, and treacherously gave up *Hannibal* to them. But they did not take him alive; for, before they could, he took a Dose of Poison, which he kept by him against any Exigency. *Lucian*, in *Alexander's Speech*, charges him with Ἀπιστία καὶ δόλοις, as doth *Livy* with “*Perfidia plusquam Punica*.” But, by what Histories they have been authorised so to do, I know not.

Concerning S C I P I O.

As the History of *Scipio* is no father concerned in these *Dialogues*, than that it is said he took *Carthage*, conquered *Libya*, and made *Hannibal* flee, let it suffice to relate the Story that *Livy* records of a Conversation he is said to have had with *Hannibal*, in *Asia*, after the Wars had been ended: “ Whom (says *Scipio*) do you judge the greatest Commander? *Hannibal* answered, “ *Alexander*. And whom the second? *Pyrrhus*. And whom “ the third? Myself, no doubt (replies *Hannibal*.) What, then “ (says *Africanus* smiling) would you have said, had you con-

" quered me! Then, indeed (answers Hannibal) I would have
" set myself before Alexander, and Pyrrhus, and all the Com-
" manders that ever lived." Plutarch, Q. Curtius, Livy,
Cass. Nepos, Julius, &c. give the above Accounts,

ΔΙΑ' Α'. Ιη'. Αλεξάνδρου, Ἀνίση, Μίνω, καὶ Σκιτίων.

*ΑΛΕΞ. Εἰ μὲν δεῖ προκεκρισθαι σε, ὡς Λίσιος αὐλείνων
γάρ εἰμι. *ANN. Οὔμονε, ἀλλ' ἐμέ.
*ΑΛΕΞ. Οὐκέτι δὲ Μίνως δικασάτω. MIN. Τίπεις δὲ ἐσέ;
*ΑΛΕΞ. Οὐτόν μή τοι Ἀνίσης ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀ-
5 λέξανδρος ὁ Φιλίππης. MIN. Νὴ Δίας ἔνδοξοί γε αὐτό-
τοιρετοι. *ΑΛΕΞ. καὶ περὶ τὸν οὐμὸν οὐτοις; *ΑΛΕΞ. Περὶ
προεδρίας· Φησὶ γάρ ὅτῳ αὐτοῖς τοιούτοις γεγενησθαις στρατηγὸς
ἐμός. *Ἐγὼ δὲ, μόσκερ ἀπαυτες ἵσασιν, ὃχι τέτοιο μόνον,
αλλὰ πάττων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ διεγεγκεῖν τὰ πο-
10 λόμια. MIN. Οὐκέτι εἰ μέρει ἐκάπερον εἰπάτω. Σὺ δὲ
πρῶτος, ὡς Λίσιος, λέγε. *ANN. Εἰ μὲν τότο, ὡς Μίνως,
αἴγαμην, ὅτι ἐνταῦθα καὶ τὴν Ἰλλάδα φωνὴν ἐξέμαθον· ὅτε
30 δὲ ταύτη τολέον ὅτῳ ἐνέγκαιτο μοι. — Φημὶ δὲ τέτοιο μό-
λιστα ἐπαίνου αξίων εἶναι, ὅσοι τοι μηδὲν ἐξ αρχῆς ὄντες,
15 ὄρμας ἐπὶ μίγα προεχώρησαν, διὰ αὐτῶν δύναμιν τε περι-
σαλλόμενοι, καὶ ἀξιοὶ δόξαντες αρχῆς. *Ἐγὼ γάρ μετ' ὀλί-
γων ἐξαρμόσας εἰς τὴν Ἰενείαν, τὸ πρῶτον, ὑπαρχόντος
τῷ ἀδελφῷ, μεγίστων τοξικού, ἀριστοκράτεος. Καὶ τός γε
Κελτίζηρας εἶλον, καὶ * Γαλατῶν ἐμράτησα τῶν Ἐσπερίων.
20 Καὶ τὰ μεγάλα ὅρη ὑπερβάσις, τὰ περὶ τὸν Ήξιδανὸν ἀπαν-
τα κατέθεαμον, καὶ ἀναγάτης ἐπαίντα τοσαῦτας πόλεις,
καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμενην, καὶ μέχρι τῶν προσ-
τέλεων τὴν περιχώσην πόλεων ὥλθον, καὶ τοσούτης ἀπέκλεισα
μιᾶς ἡμέρας, ὥστε τὰς δακτυλίδες αὐτῶν τοιούτης μεδίμνοις ἀπο-
25 μετρῆσαι, καὶ τὰς ποταμὰς γεφυρῶσαι νεκροῖς. Καὶ ταῦ-
τα πάντα ἐπράξα, ὅτε Ἀμμωνος υἱὸς ὄνομα ζόμενος, ὅτε
30 θεός εἶναι προσποιήμενος, η ἐνύπνια τῆς μητρὸς διεξιών,
ἀλλ' ἀνθρώπῳ εἶναι ὁμολογῶν, σρατηγοῖς τε τοῖς συνετω-

*Γαλατῶν.] The Galati-
ans, or, as we now call them,
Galicians, Inhabitants of Galici-
a in Spain, called, in Latin,
Gallæci, from their Neighbour-
hood to an ancient Colony of
Gauls in that Country. He

adds 'Εσπερίων, the Western,
to distinguish them from the
African or Eastern Galicians,
who also were a Settlement from
Gaul.

† μεδίμνοις.] See the Note
upon Dial. XVII.

τάτοις

τάτοις αὐτοῖς ταχόμενοι, καὶ γρατιώτας τοῖς μαχημωτά-
τοις συμπλεκόμενοι· ὁ Μήδες καὶ Ἀρμενίς καταγωγό-
μενοι, ὑποφεύγοντας ὡρὶν διώκειν τίνα, καὶ τῷ τολμησάντα
παρεπαδόντας ἐνθῦ τῷ νίκην. Ἐλέξανδρος δὲ, πατέρων
ἀρχὴν παραλαβὼν, οὐξησ, καὶ παραπολοῦ ἔξιται, Χρυ-
σαμενῷ τῇ τῆς τύχης δέρμῃ. Ἐπεὶ δὲ ἐπίκησέ τε, καὶ
τὸν ὄλεθρον ἱκεῖνον Δαρεῖον ἐν Ἰσσῷ τε καὶ Ἀρβύλοις ἐκρα-
τησεν, αποφασίας τῶν πατρών, προσκυνεῖσθαι ηὔσις, καὶ δι-
αίται τὰ Μηδικὰ μιτεδιήτησιν ἰαυτὸν, καὶ ἐματιφόνει ἐν
τοῖς συμποσίοις τὰς φίλικς, καὶ συνελάμβανεν ἐπὶ θανάτῳ. 10
Ἐγὼ δὲ οὐρά εἰπόντος πατροῦ, καὶ ἐπειδὴ μετεπέμπετο,
τῷν πολεμίων μεγάλῳ γάλῳ ἐπιπλευσάντων τῆς Λιβύης, τα-
χέως ὑπῆκυσα, καὶ ἴδιώτην ἐμαυτὸν παρέσχον. Καὶ κα-
ταδικασθεὶς, ἤγυκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ'
ἐπεραξα, βαρύσαρῳ ὦν, καὶ ἀπαίδειντος παιδίας τῆς Ἐλ- 15
λυνικῆς. Καὶ ἐπεὶ Ὁμηρον, ὥσπερ ἔτε, ἐξεψύχειν, ὅτε
ὑπὲρ Ἀριστοτέλεως τῷ σοφιτῇ παιδεύθεις, μόνη δὲ τῇ Φύσῃ
ἀγαδῇ χρησάμενος. Ταῦτα ἵγια, οὐ ἐγὼ Ἀλεξάνδρος α-
μείνων Φημὶ εἴναι· εἰ δὲ ἔτι καλλίων ὄτοσί, διάτι διεδόμα-
το τὸν κεφαλὴν διεδέδετο, Μακεδόντι μὲν ἵστις καὶ ταῦτα 20
σεμνὰ· εἰ μὴ διὰ τὴν ἀμείνων δόξειεν ἀν γενναῖον, καὶ γρα-
τηγικὴν αὐδρὸν, τῇ γνώμῃ πλέον ὑπὲρ τῆς τύχης κεχρημένην.
MIN. Ο μὲν εἴρηκεν οὐκ ὀψευτὴ τὸν λόγον, οὐδὲ Λίβων εἰ-
κὸς οὐ περ αὐτὸν. Σὺ δὲ ὦ Ἀλεξάνδρε, τί πρὸς ταῦτα
Φήσ; ἌΔΕΕ. Ἐχεῖν μὲν, ὡς Μίνως, μηδὲν ὥρος ἄνδρα ὅτα 25
Θρασύν· ἵκανον γὰρ καὶ ἡ Φήμη διδάξαι σε, οἵος μὴ ἐγὼ
βασιλεὺς, οἵος δὲ ὅτος ληγεύεις ἰγένετο. Ὁμηρος δὲ ὅρα εἰ κατ'
ὅλιγον αὐτῷ διέγυκα, ὃς νέος ὡν ἔτι, παρελθόντος ἐπὶ τῷ
πράγματα, καὶ τὸν ἀρχὴν τεταραγμένον * κατίσχον, καὶ
τῆς Φονέας τὸ πατέρος μετηδόθεν, καταφοβήσας τῷ Ἐλ- 30
λείδᾳ τῇ Θηβαίων αἰπωλείᾳ. Καὶ γρατηγός υπὲρ αὐτῶν
χειροτοκηθεὶς, οὐκ οὖσισα, τὸν Μακεδόνων ἀρχὴν περιέπων,
ἀγαπᾷν ἀρχεῖν ὁπόσων δι πατὴρ κατέλιπεν, ἀλλὰ πᾶσαν
ἐπινοήσας τὴν γῆν, καὶ δεινὸν ήβασάμενος, εἰ μὴ πάσιν κρα-
τήσαιμι, ὀλίγης ἀγωνὸς ἐσβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τῷ
Γρανικῷ ἐκράτησα περιάλη μάχην. Καὶ τὰ Λυδίαν λα-
βών, καὶ Ἰωνίαν, καὶ Φρουγίαν, καὶ ὅλως τὰ ἐν πασὶν αἱ τζι-

* κατίσχον.] See, in the annexed History of Alexander, how he quelled the Insurrections that arose in the Macedonian Empire.

ρύμενος, ἥλθον ἐπὶ Ἰσσὸν, ἵνα Δαρεῖος ὑπέμεινε, μυριάδας πολλὰς γρατεῖς ἄγων. Καὶ τὸ ἀπὸ τότε, ὡς Μίνως, ὑμεῖς ἔτες ὅσυς ὑμῖν νεκρὸς ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φησὶ γέν τὸ πορθμεὺς, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ τὸ σχεδίας διαποζαμένυς τὰς πολλὰς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἐπρεποῦντο αὐτὸς προκαθιδυνεύων, καὶ τιτρώσκεσθαι αἰξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβέλοις διηγήσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἥλθον, καὶ τὸν Σικεανὸν ὄρον ἐποιησάμην τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας ΙΟ αὐτῶν εἶλον, καὶ Πῶρον ἐχειρωσάμην. Καὶ Σκύθας δὲ, ὡς οὐκαταφεούντας ἄνδρας, ὑπερβάσις τὸν Τάναιν, ἐνίκησα μεγάλη ἴππομαχίᾳ. Καὶ τὰς φίλες ἐν ἐποιησα, καὶ τὰς ἐχθρὰς ὑμνούμην. Εἰ δὲ καὶ θεὸς ἐδόκειν τοῖς ἀνθρώποις, συγνωμοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, καὶ ΙΣ τοιῶτόν τι πιγεύσαντες περὶ ἐμοῦ. Τὸ δὲ ἐν τελευταῖον, ἵνω μὲν βασιλεύων ἀπέθανον· οὗτος δὲ ἐν Φυγῇ ἀν παρὰ Πρεσίᾳ τῷ Βιθυνῷ, καθάπερ αἴξιον ἦν, πανηργόταλον καὶ ἀμότατον ὄντα. 'Ως γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐν λέγειν, ὅτι ὡς ἰσχὺς, ἀλλὰ πονηρία, καὶ ἀπιστία, καὶ δόλοις. Νό-
20 μιμον δὲ, η προφανες, οὐδέν. 'Επεὶ δέ μοι ἀνείδισε τὴν τρυφὴν, ἐκλεληθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἐται-
ραις συνῶν, καὶ τὰς τὴν πολέμου καιρὸς ὁ θαυμάσιος καθη-
δυπαθῶν. 'Εγὼ δὲ, εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ
τῆς ἔω μᾶλλον ὄρμησα, τί ἀν μέγα ἐπρεξαῖ, Ἰταλίαν *
25 ἀαιρώντι λαβῶν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπα-
γόμενα; ἀλλ' ὡς αἴξιόμαχα ἐδοξεῖ μοι ἐκεῖνα, ὑποπλήσ-
σοιλα ἥδη, καὶ δεσπότην ὁμολογεῦντα. Εἴρηκα.—Σὺ δὲ, ὡς Μίνως, δίκαζε· ικανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ.
Μὴ πρότερον, ἦν μὴ καὶ ἐμοῦ ἀκάπτης. MIN. Τίς γὰρ εἰ,
ΖΟ ὡς βέλτιστε; η πόθεν ἀν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων,
γρατηγός, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων
μιγάλαις μάχαις. MIN. Τί δὲ καὶ σὺ ἐρεῖς; ΣΚΙΠ. 'Α-
λεξανδρε μὲν ἥτιων εἶναι, τῷδ' Ἀντίθε ἀμείνων ὃς ἐδίωξε

* σχεδίας.] Boats, or, rather, *Floats-made-in-a-Hurry*, or, *Rafts*.

* αἰαιρώντι.] Alexander, or, rather, *Lucian* for him, here, supposes too much: For a great, if not the greater part of *Italy*, was, now, in the Hands of the

Romans, their Empire being more than three hundred Years old, and they themselves a most warlike People; so that it is a Question, whether they would not have stopped *Alexander's* Career. — *λαβὼν*, though I had taken.

μηκόσας αὐτὸν, καὶ φυγεῖν καταναγκάσας ἀτίμως. Πῶς
ἔτι ἀναίσχυτος ἔτος, διὰ τοῦτος ἀλέξανδρον ἀμιλλᾶται,
ἄποδη Σκιτίων ἐγὼ ὁ νεκτηκώς αὐτὸν, παραβάλλεσθαι αἴξιῶ;
MIN. Νὴ Δί! εὐνάμονα φήσ, ὡς Σκιτίων. "Ως τε πρῶτος
μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτὸν δὲ σύ. Εἶτα, εἰ 5
δοκεῖ, τρίτος Ἀνίβας, ύδη ὅτος εὐκαταφρόνητος ἄν.

ΔΙΑΓΡΑΦΗ. Διογένες καὶ Ἀλεξανδρεῖ.

ΔΙΟΓ. Τοῦτο, ὡς Ἀλέξανδρε; καὶ σὺ τέθυνκας ὥσπερ
ἡμεῖς ἀπαντεῖς; **ΑΛΕΞ.** Ὁραῖς, ὡς Διόγενες;
ἢ παράδοξον δὲ, εἰ ἀθωπῷ ἄν, ἀπέθανον. **ΔΙΟΓ.** Οὐκέτι
διὰ Αμμανίου ἐψεύδετο, λέγων ἐαυτῷ σε εἶναι νιόν· σὺ δὲ Φι-
λίππου ἄρα ποσθα. **ΑΛΕΞ.** Φιλίππου δηλαδῆ. Οὐ γαρ ἀν 10
ἐτεθυήκειν Αμμανίου ἄν. **ΔΙΟΓ.** Καὶ μὴ καὶ περὶ τῆς Ο-
λυμπίαδος τῆς μητέρος σὺ ὅμοια τολλὰ ἐλέγοντο· Δρά-
κοντα ὄμιλειν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ ἐνιῇ· εἶτα ὅτῳ
σε τεχθῆναι· τὸν δὲ Φίλιππου ἐξαπατησθαί οἰόμενον πα-
τέρα σὺ εἶναι. **ΑΛΕΞ.** Καγώ ταῦτα ἡκουον ὥσπερ σύ. 15
Νῦν δὲ ὅρω ὅτι ἀδὲν ὑγίες ὅτε ἡ μήτηρ, ὅτε οἱ τῶν Αμμα-
νίων προφῆται ἔλεγον. **ΔΙΟΓ.** Ἄλλα τὸ Ψεῦδον αὐτῶν
ἢ ἀχρηστόν σοι, ὡς Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγέ-
νετο. Πολλοὶ γὰρ ὑπέπτησσον, θεὸν εἶναι σε γομίζοντες.
Ἄταρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέοιπας; 20
ΑΛΕΞ. Οὐκ οἶδα, ὡς Διόγενες. Οὐ γὰρ ἔφθασα ἐπισκῆ-
ψαί τι περὶ αὐτῆς, ἢ τῦτο μόνον, ὅτι ἀποθυήσκων, Περ-
δίκκα τὸν δακτύλιον ἐπίδωκα. Πλὴν ἀλλὰ τί γελάς, ὡς
Διόγενες; **ΔΙΟΓ.** Τί γὰρ ἀλλοῦ ἢ ἀνεμυήσθη οἷα ἐποίει ἡ
Ἐλλὰς, ἀρῆς σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, καὶ 25
προσάτην αἰρύμενος, καὶ σραγηγὸν ἐπὶ τὰς βαρβάρας,
ἧιοι δὲ καὶ τοῖς δώδεκα θεοῖς προσιδέντες, καὶ νεώς οἰκοδο-

* προσάτην.] The μετοί-
κοι, or *Sojourners*, at *Athens*,
were obliged, under a Penalty,
to put themselves under the Pro-
tection or Patronage of some
able Citizen, who was to ma-
nage their Affairs, and see
Right done them, and who,
from that Office, was called
προσάτης, *Defensor*, or rather,
Patronus. — So that

Diogenes seems to me, here, to
be very satirical upon the States
of Greece, and to say as much
as, That they gave up their
Liberty to *Alexander* so far,
that, in their Native Country,
they put themselves upon the
Foot only of *Sojourners*, as they
had surrendered the whole Ma-
nagement of their Affairs unto
him, as to a προσάτης.

μέρεσθι, καὶ θύσοτες ὡς Δράκοντος νιῶ; ἀλλ' εἰπὲ μοι, πώς
σε οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ. Ἐτι τὸν Βασιλῶντος κοι-
μαῖ τρίτην ταῦτην ἡμέραν. Ὅπισχνεῖται δὲ Πτολεμαῖος
ὁ ὑπασπιτής (ῷ ποτε ἀγάγη σχολὴν ἀπὸ τῶν θορύβων τῶν
5 ἐν τοσίν) ἐς Αἴγυπτον ἀπαγαγόν με, θάψειν ἔκει, ὡς γε-
νοίμην εἴς τὸν Αἴγυπτιν θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὡς
Ἀλεξανδρεῖ, δοξῶν ἐν ἄρδε σε μωραίονα, καὶ ἐλπίζοντα
Ἄννθειν, η̄ Ὅσιον γενέσθαι· τολμὴν ἀλλὰ ταῦτα μὲν, ὡς
Θεούτατε, μὴ ἐλπίσῃς. Οὐ γὰρ θέμας αἰνιδεῖν τία τῶν
10 ἄπαξ διαπλευσάντων τὴν λίμνην, καὶ ἐς τὸ εἶσιν τὸ γορύς
παρελθόντων. Οὐ γὰρ ἀμελεῖς ὁ Αἰακὸς, οὐδὲ ὁ Κέρερος
εὐκάταφρόντος. Ἐκεῖνα δὲ ἥδεις ἀν μάδοιμι ταρά τοῦ,
πῶς φέρεις ὅπότ; ἀν ἐποκόδης ὅσην εὐδαιμονίαν ὅπις γῆς
ἀπόλιτῶν ἀφίξαι, σωρατοφύλακες καὶ ὑπασπιταῖς, καὶ σα-
15 τράπας, καὶ χρυσὸν τοσθόν, καὶ ἔθη προσκυνεῖτα, καὶ Βα-
σιλῶντα, καὶ Βάκτρα, καὶ τὰ * μεγάλα θηρία, καὶ τιμὴν, καὶ
δόξαν, καὶ τὸ ἐπίσημον εἶναι, ἐλαύνοντα, δεδεμένους τανιζ-
λιευκῇ τὸν κεφαλὴν, πωρφυρίδα ἐριτεπορημένον· ὃ λυπεῖ
ταῦτα σε ὑπὸ τὴν μνήμην ἴοντα τοι τὰ δακρύεις, ὃ μάταιοι
20 ὃ δὲ ταῦτα σε ὁ σοφὸς Ἀριστοτέλης ἐπειδεῖνει, μὴ οἴσοδαις
βίβαται εἶναι τὰ ταρά τῆς τόχης; ἈΛΕΞ. Σοφὸς, ἀ-
πάντων ἐκεῖνοι πολάκιστοι ἐπιτριπτότατοι· ὃν τοῦ μόνον
κασσον τὰ Ἀριστοτέλεις εἰδέναι, σσα μὲν ἡτοῖς ταρά ἐρεῖ, οἷα
δὲ ἐπέξειλεν. Ως δὲ κατεχρῆτο με τὴν τοιρὶ ταϊδεῖαν φι-
25 λοτιρία, θωπεύων, καὶ ἐπαιων, ἄρτι μὲν ἐς τὸ καλλόν, ὡς καὶ
τέτο μέρος δι ταγαθῶν, ἄρτι δὲ ἐς τὰς πράξεις, καὶ τὸν
σλάπτον. Καὶ γὰρ ἂν καὶ τέττα ὥγαθὸν ἡγεῖτ' εἶναι, ὡς μη
πισχύνοιτο καὶ αὐτὸς λαρβάνων γόνη, ὃ Διόγειος, ἀνδρω-
πός, καὶ τεχνίτης. Πλὴν ἀλλὰ τύποι γε ἀποδέλαυκα αὐ-
30 τε τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, σε
κατηρι-

* μεγάλα θηρία.] Elephants, which were used, in the Eastern Countries.

* ταγαθῶς.] For τὸ ἀγαθόν, THE Good, or the Philosopher's *summus bonum*. The Stoics held, that Nothing was good, but Virtue, Nothing evil, but Vice. But the Academics, or Followers of Plato (of whom Aristotle was, in a

great Measure, one, having been his Scholar) maintained, that the *summum bonum* resulted from Virtue, attended with all the Advantages of outward Things, such as Health, Wealth, a good Name, &c. and that there were other Things evil, beside Vice, such as extreme Poverty, bodily Pain, Infamy, &c. Both Pla-

κατηριθμήσω μικρῷ γε ἐμπροσθεῖν. ΔΙΟΓ. Ἐλλ' εἶσθα
ἢ δράσεις; οὐκοῦ γάρ σοι τῆς λύπης ὑποθήσομαι. Ἐπει
ἴσλανθά γε ἐλένοις φύεται, σὺ δὲ καὶ τὸ Λύθης ὄντος
χανδὸν ἐπισπασάμενος τίς, καὶ αὐθίς τίς, καὶ πολλάκις·
ὅτῳ γάρ ἀνταύησῃ τοῖς Ἀριστοτέλες αἰγαθοῖς ἀνιώ- 5
μενοι. Καὶ οὐ γάρ καὶ Κλεῖτον ἐκεῖνον ὄρῶ, καὶ Καλλισθένη,
καὶ ἄλλους πολλοὺς ἐπὶ σὲ δρμῶντας, ὡς διασπάσαιλο, καὶ
ἀμύναντό σε ἢν ἔδρασας αὐτῶς. "Ωσε τὴν ἐπέραν σὺ ταῦ-
την βάδιζε, καὶ πῦνε πολλάκις, ὡς ἔφην.

to and Aristotle, and their Followers the Academics and Peripatetics, agreed in these Opinions of Good and Evil, as appears fully from Cicero's Writings *de Fin.* and M. Rollin's Account of the Philosophers.

† γὰρ.] It seems to me, that this γὰρ must be referred to τίς, above, though ὅτῳ, &c. come between: For, of all that Di-

egenes said to Alexander, his Advice, about Drinking, was the principal Part, as being the Remedy, and, therefore, upon his seeing Clitus, Callisthenes, &c. approaching to revenge the Injuries he had done them, he drops what he is saying, and suddenly cries, καὶ γὰρ ὄρῶ, referring γὰρ to his Advice, τίς, above.

ΔΙΑΛ. Σ'. 'Αλεξάνδρες καὶ Φιλίππων.

ΦΙΛ. ΝΥΝ μὲν, ὡς 'Αλεξάνδρες, οὐκ ἀνταύησῃς τῷ γένοιο, 5
μὴ ἐκ ἐμὸς υἱὸς εἴησι. οὐ γάρ ἀνταύησῃς,
"Αμύνως γε ἄν. **'ΑΛΕΞ.** Οὐδὲ αὐτὸς ἡγνόντων, ὡς πάτερ,
ὡς Φιλίππων τῷ 'Αμύντᾳ υἱός εἴμαι· ἀλλ' ἐδεξάμην τὸ μάν-
τευμα, ὡς χρήσιμον ἴησ τὰ πράγματα σιώμενος εἴησι. 10
ΦΙΛ. Πῶς λίγεις; χρήσιμον ἐδόκει σοι, τὸ παρέχειν
σταυτὸν ἵξαπατηθησόμενον ἕπετο τῶν προφητῶν; **'ΑΛΕΞ.**
Οὐ τῦτο. **'Αλλ'** οἱ βάρβαροι κατεπλάγυσάν με, καὶ ὑδεῖς
ἴτι αὐθίσατο, σιώμενος θεῶν μάχεσθαι. "Ωσε ἔπον ἐκρά-
τεν αὐτῶν. **ΦΙΛ.** Τίνων ἐκράτησες σύ γε αἰσιομάχων 15
ἀνδρῶν, δις δειλοῖς αἵδι συγγνέχθης, τοξάρια καὶ πελτάρια, καὶ
γέρρα οἰστίτα προσεβλημένοις; **'Ελλήνων** χρατεῖν ἔργον ἦν,
Βοιωτῶν, καὶ Φωκέων, καὶ Ἀθηναίων· καὶ τὸ 'Αρκάδων ὀπλι-
τικὸν, καὶ τὴν Θετταλίην * ἴππον, καὶ τὰς Ἡλείων ἀκοντιστὰς,
καὶ τὸ Μαντινέων πιλτασικάν, ἥ Θράκας, ἥ Ἰλλυριάς, ἥ καὶ 15

* ἴππον.] 'Ο ίπποι sign. **Equitatus**; the Accus. Case of
nisiis *Equis*, but η ἴπποι, which is thus ἴππον.

Παίονας χειρώσασθαι, ταῦτα μιγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, καὶ χρυσοφόρων αἰνθράπων, καὶ ἀβρῶν,
ἀλλὰ οἵσθαι ὡς περὸ σὺν μύριοι † μετὰ Κλεάρχου ἀνελθόντες,
ἴκρατησαν, ὃδ' εἰς χεῖρας ὑπομεινάσιων ἐλθεῖν ἔκείνων, ἀλλὰ
5 περὶ ἣ τόξευμα ἤξικνεῖσθαι, φυγόντων; ἈΛΕΞ. ἘΓΓΛΩΝ οἱ
Σκύθαι γε, ὡς πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ὃκαὶ ἐνκατα-
φρέοντον τι ἔργον. Καὶ ὅμως ὡς διασκόσας αὐτὸς, ὃδὲ προ-
δοσίας ἀνύμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδὲ ἐπιώρ-
κησα πάποτε, ὃ ὑπασχόμενος ἐψευσάμην, ὃ ἀπιγον ἐπράξα
ΙΟΤΙ τὴν νικᾶν ἔνεκα. Καὶ τὰς Ἑλληνας δὲ, τὰς μὲν ἀναι-
μωτὶ * παρέλαβον, Θηβαίες δὲ ἵσως ἀκέεις ὅπως μετῆλ-
θον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γαρ ἀπήγ-
γειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ διεπινευτα
ἴφονευσας, ὅτι με † πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλ-
15 μησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν,
* κάνδυν, ὡς Φασι, μετενέδυς· καὶ τιάραν ὄρθην ἐπέδει, καὶ
προσκυνεῖσθαι ὑπὸ Μακεδόνων, υπ' ἐλευθέρων αἰδρῶν ἡξίσ·
καὶ τὸ πάντων γελοιότατον, ἴμίμει τὰ τῶν νενικημένων. Ἐω
γάρ λέγειν ὅσα ἄλλα ἐπράξας, λέγοι συγκατακλείων πε-
ζοπαιδευμένας ἄνδρας, καὶ γάμις τοιότας γαμῶν, καὶ Ἡφα-
σίωνα ὑπεραγαπῶν. Ἐν ἐπήνεσα μόνον ἀκόσας, ὅτι ἀπέ-

† μετὰ Κλεάρχου ἀνελ-
θόντες.] Clearbus was a Lacedae-
monian General, who was ob-
liged to go into Banishment,
being condemned to die, when
he would not return from Thrace,
upon the Command of the Lacedae-
monian Magistrates, called Ephori.
Upon this, he was kindly re-
ceived by Cyrus the Younger,
under whom he headed an Ar-
my of Grecians, in his Expedi-
tion into upper Asia, against
his Brother Artaxerxes, then
the Great, King of Persia. This
famous Expedition is called by
Xenophon, who writes an Ac-
count of it, τὰ Κύρου Ἀνάβα-
σις, the Ascent of Cyrus; and
hence it is, that the Word
ἀνελθόντες, signifying ascen-
dentes, is used, here. This
Expedition was not long before

the Time of Alexander; and it
is thought, that the Success of
the Grecians under Clearbus,
and their famous Retreat under
Xenophon, were the Motives of
his invading Asia.

* παρέλαβον.] I received
them, that is, upon Submission;
not cepi, I took them, as the
other Translation has it.

† πρὸς.] “Πρὸς Compa-
“ rationi etiam inservit, potest-
“ que alicubi reddi πρ., ut
“ Plat. Ep. vii. Τὰ δὲ ἄλλα
“ σμικρὰ ἀν εἴη πρὸς ταῦ-
“ τὰ. Et Herodot. Μὴ μὲ
“ κατονόθης πρὸς λιθίνας
“ Πυραμίδας, Ne me con-
“ temnas πρ. Pyramibus la-
“ pideis.” Steph.

* κάνδυν.] χιτῶνα Πέρ-
σικον γρατιωτικον. Bourd.

σχε τῆς τῷ Δαρεία γυναικὸς καλῆς ἔστις, καὶ τῆς μητρὸς αὐτῆς, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ γὰρ ταῦτα.

ΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὃ πάτερ, ωκεῖ εἰπαμεῖς, καὶ τὸ οὐτὸν τὸ οὖτον τοῖς πατέρεσσιν συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τρωθείης, καὶ βλέποιεν σε φοράδην τῷ πολέμῳ ἐκκομιζόμενον, αἴματι ρέομενον, οἵμαζοντα ἐπὶ 10 τῷ τραύματι, ταῦτα γέλως ἢ τοῖς ὄρῶσιν καὶ ὁ Ἄρης γῆς, καὶ φευδόμαντις ὥλεγχετο, καὶ οἱ προφῆταις κόλακες.

Η τίς ωκεῖ ἀνὴρ εὐέλασεν, ὄρῶν τὸν τῷ Διεὸς υἱὸν λειποφυγεῖντα, δεόμενον τῶν ιατρῶν βοηθεῖν; νῦν μὲν γὰρ ὅπότε ὥλη τέθυνκας, ωκεῖ οἵτις πολλὰς εἴναι τὰς τὴν προσποίησιν ἐκεῖναις 15 νῦν ἐπικερτομάντας, ὄρῶντας τὸν νεκρὸν τῷ θεῷ ἐκτάδην κείμενον, μισῶντα ὥλη καὶ ἐξῳδηκότα, κατὰ νόμου συμάτων ἀπάντων; ἄλλως τε, καὶ τὸ Χρήστιμον, ὁ Ἐφης, Ἄλεξανδρε, τὸ διὰ τόπο τρατεῖν ἔραδίως, πολὺ σε τῆς δόξης ἀφρεῖτο τῶν κατορθμένων! *

* πᾶν γὰρ, &c.] “For even

† Οξυδράκαις.] Not “the Name of a City, as is generally imagined, but the Name of an Indian People.”

“ very Exploit of yours seemed to fall short, as far as it appeared to be performed by a God.”

* πᾶν γὰρ, &c.] “For even

ΔΙΑ Λ. καὶ. Ἀχιλλέως καὶ Ἀντιλόχῳ.

Homer ridiculed, for making the other World a worse State than the present, in the following Verses spoken by Achilles to Ulysses, when he (*Ulysses*) went alive to Hell, to consult Tiresias the Prophet, in Odys. xi.

Βελούμην καὶ πάρερθείων θητεύεμεν ἄλλω
Ἄνδρι παρέ ἀκλήρω, ὃ μὴ βίοτῷ πολὺς εἴη,
Η πᾶσι νικύσσοι καταφθιμένοισιν ἀνασσεῖν.

ANT. ΟΙΑ στράη, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεῖα σοι
εἰργται περὶ τὴν θανάτον, ὡς ἀγενῆ καὶ αἰνάξια
τοῖν διδασκάλοις αἱμφοῖ, Χείρωνός τε καὶ Φοίνικθ; προώμην
γαρ ὅπότε ἔφης βέλτεσθαι ἐπάρχειον ἄν, θητεύειν παρά τινες
τῶν ἀκλήρων, ὃ μὴ βίοτῷ πολὺς εἴη, μᾶλλον ἢ πάντων
ἀνάσσειν τὰν νεκρῶν. Ταῦτα μὲν ὡς ἀγενῆ τινα Φρύγα,
δεῖλον, καὶ πέρα τῷ καλῶς ἔχοντι φιλόζωον ἵστως ἔχρην
λέγειν τὸν Πηλέων δὲ οὐεὶν τὸν φιλοκινδυνότατον ἥρων
ἀπάντων, ταπεινὰ ὑπὸ περὶ αὐτῷ διανοεῖται, πολλὴ αἰσ-
ΤΟ χύνη, καὶ ἐπαντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ
ὅς, ἐξὸν ἀκλέων ἐν τῇ Φθιώτιδι πολυυχεόντον βασιλεύειν,
ἴκανον προείλω τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. **ΑΧΙΛ.**
Ω παῖ Νέστορθ, ἀλλὰ τότε μὲν ἀπειρθοῦ ἔτι τῶν ἐνταῦ-
θα ἄν, καὶ τὸ βέλτιον ἐκείνου ὅπότερον ἢν ἀγνοῶν, τὸ δύ-
15 γινον ἴκενο δοξάριον προετίμων τῷ βίῳ. Νῦν δὲ συνίημι
τὸν, ὡς ἴκενη μὲν αἰωφελῆς, καὶ εἰ * ὁ, τὶ μαλίσα οἱ
ἄνω ἐκφράσθησι, μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ὅτε τὸ
κάλλος ἴκενο, ὃ Ἀυτίλοχε, ὅτε ἡ ἴσχυς πάρεγιν, ἀλλὰ
κείμεθα ἀπαντίς ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι, καὶ κατ' ὅδην
20 ἀλλόλων διαφέροντες. Καὶ ὅτε οἱ τῶν Τεξάνων νεκροὶ δεδιασί-
με, ὅτε οἱ τῶν Ἀχαιῶν θεραπεύστων, ἰσηγορία δὲ αἰκρίνει,
καὶ νεκρὸς ὅμοιος, η μὲν κακὸς, η δὲ καὶ ἐσθλός. Ταῦτα μὲ
αἰσθα, καὶ ἀχθομένοι, ὅτι μὴ θητεύων ζῶν. **ANT.** Ομως τί
ἔτι τοις πάθοις, ὃ Ἀχιλλεῦ; ταῦτα γαρ ἔδοξε τῇ φύσει,
25 πάντως ἀποθνήσκειν ἀπανθάσ. *** Ζε** χρὴ ἐμμένειν τῷ νο-
μῷ, καὶ μὴ αἰασθαι τοῖς διατεταγμένοις. **Αλλως** τε,
ὅρφες τῶν ἐπαίρων ὅσοι περὶ σὲ, ἐσμὲν ἀδεῖ; μετὰ μικρὸν
δὲ καὶ Ὀδυσσεὺς ἀφίξεται τὸ πάντως. Φέρει δὲ παραμυ-
θίσων καὶ ἡ κοινωνία τῷ πράγματι, καὶ τὸ μὴ μόνον αὐτὸν
30 πεπονθέναι. **Ορᾶς** τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ
ἄλλους θαυματεῖς ἀδεῖς, οἱ ωκεῖ οἵματα δέξαιντο αἰνελθεῖν,
εἴτις αὐτὸς αἰαπέμψειε θητεύσοντας ἀκλήρους καὶ αἰσθίους ἀ-
δράσιν. **ΑΧΙΛ.** Επαίροκή μὲν ἡ παραίνεστι. Εμὲ δὲ
ἐπειδὴ ὅπως ἡ μηδημη τῶν παρὰ τὸν βίον ἀναφέ, οἵματα δὲ

* ὁ, τὶ.] Perpetram in om-
nibus Libris excusis scribitur
si καὶ ὁ, τὶ μαλίσα, cum sit
scribendum ὁτὶ μαλίσα, “πα-
“χίσα.” ut dicitur ὅτι τα-

χίσα “celerrime.” Gra-
vius.

+ πάντως.] For good and
all, when dead; and not, as he
lately came, alive, and to re-
turn again to Life.

καὶ ὑμῶν ἔκαστον. Εἰ δὲ μὴ ὄμολογοῖτε, ταῦτη χειρός ἐστι, καθ' ἡσυχίαν αὐτὸν πάσχουτες. **ANT.** "Οὐκέτι ἀλλ' αἱμάτιας, ὡς Ἀχιλλεῦ. Τὸ γὰρ αἷμαφιλίς τῷ λέγειν ὅρωμεν. Σιωπῆν γάρ, καὶ φέρειν, καὶ ὀνέχεσθαι, δίδοται ὑμῖν, μὴ καὶ γέλωται ὄφλωμεν, ἀσπίρ σὺ, τοιαῦτα εὐχόμενος." 5

ΔΙΑΛ. καὶ Ταυτάλη.²

The Absurdity of *Tantalus's Punishment*.

MEN. Τοι' κλαίεις, ὡς Τάιλαλε; οὐ τοι σαυτὸν ἐδύνης, εἰπὲ τῇ λίμνῃ ἐγώς; **TANT.** "Οτι, ὡς Μενίππε, αἴσθαλα ὑπὸ τῷ δίψεις. **MEN.** Οὕτως αἴρυδος εἰ, ὡς μὴ ἐπικεύφας πιεῖν, οὐ καὶ τὴ Δίας αἴρυσάμεθα· καίλη τῇ χειρὶ; **TANT.** Οὐδὲν ὄφελός εἰς ἐπικεύφαιμι. Φεύγει γάρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἰσθητά με. Ή, δὲ ποτε καὶ αἴρυσαίμι, καὶ προσενέγκω τῷ σόματι, ὃ φθάνω βρίξας ἀκρον τὸ χεῖλόν, καὶ διὰ τὸν δακτύλων διαρρέειν, οὐχ οἴδης αὐθίς αἴσθεται ξηρὰν τὴν χειρά με. **MEN.** Τεράσιόν τι πάσχεις, ὡς Τάιλαλε. **'Αταρ** εἰπί μοι, τί γὰρ **IO** δέη τῷ πιεῖν; Καὶ γὰρ σῶμα ἔχεις, ἀλλ' ἐκεῖπο μὲν ἐν Λυδίᾳ ποτε τέθαπται, ὅπερ καὶ πεινῆν καὶ διψῆν ἐδύνατο· σὺ δὲ ηψυχή, πῶς ἀντεῖ τὸ διψῆν, οὐ πίνοις; **TANT.** Τὰτ' αὐτὸν κόλασίς ἐστι, τὸ διψῆν με τὴν ψυχὴν ὡς σῶμα θυσαν. **MEN.** "Αλλὰ τότο μὲν ζῆται πιγεύσωμεν, ἐπὶ φῆς **15** τῷ διψεῖ κολάζεσθαι. Τὶ δέ ἐγ σοι τὸ δειπόν ἔγας; οὐ δέδιας μὴ ἐνδεία τῷ ποτῷ αἰσθάνης; ἐχ δὲ ὅρῳ γάρ ἀλλοι μετά τοτον ἄδην, οὐ θάνατον ἐντεῦθεν εἰς ἔτερον τόπον. **TANT.** "Ορθῶς μὲν λέγεις. Καὶ τότο δέ ἐγ μέρῳ τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν διόμενον. **MEN.** **20** Ληρεῖς, ὡς Τάιταλε, καὶ ὡς ἀληθῶς ποτῷ δεῖσθαι δοκεῖς, ἀκράτε γε Ἐλλεβόρης τὴ Δίας ὅσιος τάνατίον τοῖς ὑπὸ τῶν λυττωτῶν κυνῶν δεδηγμένοις πέπονθας, ὃ τὸ ὕδωρ, ἀλλὰ τὴν διψαν πεφοβημέθω. **TANT.** "Οὐδὲ τὸν Ἐλλέβορον, ὡς Μενίππε, ἀναίνομα πιεῖν, γένοιτο μοι μόνον. **MEN.** **25** Θάρρει, ὡς Τάιταλε. Εὖ λέσθι μέτι τὸ σύ, τὸτε ἀλλοτε πίεται τῷ γεκρῶν ἀδύνατο γάρ. Καὶ τοι ὁ πάντες ἀσπίρ σὺ ἐκ καταδίκης διψῆσι, τὸ ὕδατόν αὐτὸς εὐχομένος.

ΔΙΑΛ.

ΔΙΑ' Λ. καὶ. Μενίππη καὶ Αἰακῆ.

Menippus sees the Curiosities in Hell, and makes his Remarks upon them. He is waited upon by one of the Judges.

MEN. Πρὸς τὴν Πλεύτωνα, ὡς Αἰακή, περιήγησαι μοι
τὰ ἐν ἀδελφάνια τάντα. 'ΑΙΑΚ. Οὐ γάδιον, ὡς
Μένιππε, ἄπαντα. Οσα μὲν τοις κεφαλαιώδῃ μάθανε.
Οὐτοσὶ μὲν, ὅτι Κέρβερος ἴσιν, οἰσθα· καὶ τὸν πορθμέα
5 τῶν, ὃς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυρειφλε-
γέδοντα ἥδη ἔωρακας ἐσιών. MEN. Οἶδα ταῦτα, καὶ σὲ,
ὅτι πολλωρεῖς. Καὶ τὸν βασιλέα εἶδον, καὶ τὰς Ἐρινύς.
Τὰς δὲ αὐθεάτης μοι τὰς πάλαι δεῖξον, καὶ μάλιστα τὰς
ἐπισήμας αὐτῶν. 'ΑΙΑΚ. Οὔτω μὲν Ἀγαμέμνων, θεός
10 δὲ Ἄχιλλεὺς, θεός δὲ Ἰδομενεὺς πλησίον. Ἐπειτα 'Ο-
δυσσεὺς, εἴτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλ-
λήνων. MEN. Βαβαί, Ὁμηρε, οἵα σοι τῶν ἁψωδιῶν τὰ
κεφαλαια χαραὶ ἐργάπται, ἄγνωστα, καὶ ἀμορφα, κόνις
πάντα, καὶ λῆροι πολὺς, * ἀμενηνὰ ὡς ἀληθῶς κάρηνα.
15 Οὔτω δὲ, ὡς Αἰακή, τίς ἴσι; 'ΑΙΑΚ. Κῦρος ἴσιν. Οὔ-
τω δὲ Κροῖσος, ὃ δὲ υπὲρ αὐτὸν, Σαρδανάπαλος, ὃ δὲ
υπὲρ τέτας, Μίδας, ἐκεῖνος δὲ, Σέρξης. MEN. Εἴτα
σε, ὡς κάθαρμα, ἡ Ἑλλὰς ἐφριττε, ζευγνύντα μὲν τὸν
Ἐλλήσποντον, † διὰ δὲ τῶν ὄρῶν πλεῖν ἐπιθυμοῦν-
20 τα; — * Οἷος δὲ καὶ ὁ Κροῖσός ἴσις; τὸν Σαρδανά-
παλον δὲ, ὡς Αἰακή, πατάξας μοι κατὰ κόξην ἐπί-
τρεψον. 'ΑΙΑΚ. Μηδαμῶς διαδεύψεις γὰρ αὐτῷ τὸ
χρανίον, γυναικεῖον ὅν. MEN. Οὐκέτι, ἀλλὰ προσπτύξο-
μαί γε πάντας ἀνδρογύνω ὅντι. 'ΑΙΑΚ. Βάλει δέ σοι
25 ἐπιδείξω καὶ τὰς σοφάς; MEN. Νη Δία γε. 'ΑΙΑΚ. Πρῶ-
τῳ θέτος σοι ὁ Πυθαγόρας ἴσι. MEN. Χαῖρε, ὡς † Εὐ-
φορβε,

* ἀμενηνά.] Παῦλος δὲ εἰ-
σιν ὅμως νεκύων ἀμενηνα κά-
ρηνα. Hom.

† διὰ δὲ τῶν ὄρῶν.] After
Xerxes had invaded Greece with
an Army (as Justin relates) of ten
Hundred Thousand Men, he
cut a Channel across the Neck

of the Peninsula, upon which
Mount Athos stands, in Mac-
edonia, that he might have it to
say, he sailed over, or through,
Mountains.

* Οἷος.] What a vile Wretch!

† Εὐφορβε.] Pythagoras
held, that the Souls of Men,
after

Φορέε, || ἡ Ἀπολλον, ἡ ὁ, τι ἀν ιθίλης. ΠΥΘ. Νη,
καὶ σύ γε, ὡ Μένιππε. MEN. Οὐκέτι § χρυσῆς ὁ
μυρός ἐστι σοι; ΠΤΘ. Οὐ γάρ. Ἀλλὰ φέρε ἵδω, εἴ
τι σοι ἐδώδιμον ἡ πήγα εχει. MEN. Κνάμεν, ὡ γα-
θέ. "Ωρε * ἡ ταῦτο σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον" 5
ἀλλα

after a certain Time spent in Hell, returned to Life again, and passed into a new Set of Bodies. As a Proof of this, he affirmed, that he himself had been *Euphorbus*, at the Siege of *Troy*; and, to prove it, said he knew the Shield of that Warriour, which he saw hung up in one of the *Grecian Temples*.

|| ἡ Ἀπολλον.] He was of so beautiful a Person, that his Scholars used to call him the *Hypoborean Apollo*. *Diog. Laert.* Lib. viii. Segm. ii. *Lucian* calls him by these Names, in Derision of his Vanity, in having endeavoured to pass for these Persons. But it was not so much Vanity, as a Sort of pious Fraud in him, because he, thereby, proposed the Reformation of Men, as will appear by the next Note. This shews us the Necessity there was of a real Divine Reformer.

§ χρυσῆς ὁ μυρός.] *Aelian* says, that *Pythagoras* shewed his golden *Ibis*, at the public Games of *Crotona*; and that he was seen, that very Day, at *Metapontum*, another City of *Italy*. *Apollonius* too relates the same Facts; but neither gives us any Account of the Grounds of this Fable of his golden *Ibis*. See *Aelian*. Lib. ii. cap. 26. and *Apollon. de Mirabil.*

If I may guess at the Foundation of all these strange Things, I should be apt to think, that, as *Pythagoras* was

engaged in reforming the *Crotontians* and *Metapontines*, two Cities intirely sunk in Luxury and Debauchery, the better to enforce his new Laws, and to give them an extraordinary Sanction, he contrived to pass for a very wonderful Person, or, rather, something more than Man. His great Skill in Mathematics too, by which he passed with some for a Conjurer, might have contributed to establish this Notion of him.

* ἡ ταῦτο σοι ἐδώδιμον.] *Pythagoras* did not allow the Eating of any living Creature, but would have Men live upon all wholesome Vegetables, except Beans. Many fabulous Reasons are given for his forbidding the Eating of these: Such as, that they resemble the human Parts of Generation: That their Stalks are like the Gates of Hell, because they have a thorough Passage, or one continued Tube, within them: That, if you expose them boiled, for a certain Number of Nights to the Moon, they will turn to Blood. *Diog. Laert* in *Pythag.* and *Lucian* in *Βίαιν Πρᾶστος*. But the true Reason, probably, was that given by *Cicero*, " Ex quo etiam Pythagoricis interdictum putatur, ne Fabâ vescerentur, quod habet inflationem magnam is cibus, trans qualitati mentis vera quærenti contrarium." Lib. de Divinat. Several also are of Opini-

Ἄλλα παρὰ τηροῖς τὸ δόγματα. Ἐμαθού γάρ ὡς εὖλοις στοιχίαις κύαμοι καὶ τὸ κιφαλαῖ τοκήνων ἴνδαδε. ΑΙΑΚ. Οὐτοῦ δὲ Σόλων ὁ Ἐξηγεῖται, καὶ Θαλῆς ἵκενθε. καὶ παρεπούτες, Πιττακός, καὶ οἱ ἄλλοι. * Ἐπίλα δὲ παύλες εἰσὶν, τὸν ὅρας. MEN. Ἀλυποὶ δέ τοι, ὡς Αἰακή, μόροι, καὶ φαρδροὶ τῶν ἀλλων. Οὐ δὲ σποδες τολέων, ὡσπερ ἐγκυροφίας αρτοῦ, ὁ ταῖς φλυκλαίναις ὄλων τὸ δέσμοντος τοκήνων; ΑΙΑΚ. Ἐμπεδοκλῆς, ὡς Μένιππε, ὥρμεθρος ἀπὸ τῆς Αἴτινος παρών. MEN. Ωντὸς δὲ χαλκόπευ βελτίστε, τί παθῶν ιοσιαντὸν εἰς τὰς || κρατῆρας ἴνθαλες; ΕΜΠ. § Μελαγχολία

nion that, under Pythagoras's Precept about Beans, was couched Advice to his Scholars, that they should not endeavour to become Κυριεῖται, *Fabii electi* (for it was usual to elect Magistrates with Beans) that is, that they should not subject themselves to the Evils of Ambition. See *Xen.* *Apomn.* *Demosth.* Scholiast in *Orat.* cont. *Timocrat.* & *Plut.* in *Puer.* *Educat.*

+ δόγματα.] The Opinions of the Philosophers were, peculiarly, so called.

‡ Κιφαλαῖ τοκήνων.] Κιφαλὴ, as Stephanus shews, hath been used, as a Term in Anatomy, signifying the Extremity of a Bone, or other Part, "Item (says he) superior in Testis" "culo part κιφαλὴ ὄρχεως" "dicitur, inferior πύθην." — Now, as there is no Account, at least, that I can find, that Pythagoras thought Beans more like the Parts of Generation of Parents than those of Children, but that they resembled such Parts, in general, I am apt to think, that Lucian must have writ it κιφαλαῖ σέχην. For where has κιφαλὴ, by itself, ever fig-

nified *Testiculus*? And, if it had, why should Lucian alter, or limit, the Doctrine of Pythagoras, who forb'd the Eating of Beans, not because they resembled the Parts of Generation in Parents only, but those in all human, or, perhaps, living Creatures? τοκήνων is put for τοκέων, Ionice.

* Επτά.] The seven wise Men of Greece. The four, not mentioned, here, were Cebes, Bias, Periander, King of Corinth, and Cleobulus.

+ ἐξηνθηκώς.] Who-hath-brake out with Blisters. A Metaphor, from the Breaking out, or Budding, of Trees, or Flowers.

‡ χαλκόπευ.] See your Dictionary for *Empedocles*.

|| κρατῆρας.] Κρατῆρα, properly, signifies a Cup. The Caverns of the burning Mount Etna were, in Greek, called Κρατῆρες.

§ Μελαγχόλια τις.] After Menippus had asked, τί παθῶν, it is odd that Empedocles should answer, in this Nominative Case. But, perhaps, it is natural, in a cursory Discourse, not to be, upon

χολία τις, ὡς Μένιππε. MEN. Οὐ μὲν Δία, ἀλλὰ κανοδοξία, καὶ τύφω, καὶ πολλὴ τὸ κόρυζα. Ταῦτά σε αἰσχυνθάκασσεν αὐταῖς κρηπίσιν εἰς ἄλλον ὄντα. Πλὴν ἀλλ' ἔδει σε τὸ σόφισμα ἀνησυχεῖ, ἐφιράθης γάρ τεθνεώς.—ΟΣωκράτης δὲ, ὡς Αἰακής, τῷ ποτε ἄρσε ἦτι; ΑΙΑΚ. Μετὰ Νέστορος καὶ *Παλαμηδέας ἐκεῖνος ληρεῖ τὰ πολλά. MEN. "Ομως ἐβαλόμην οἶδεν αὐτὸν, εἴπεις ἐνθάδε ἐγίνετο." ΑΙΑΚ. "Ορᾶς τὸν φαλακρόν;" MEN. "Απαντεῖς φαλακρός οὗσιν· ὥστε πάνταν ἀν εἰς τόπο τὸ γνωρίσμα." ΑΙΑΚ. Τὸν σιμὸν λέγω. MEN. Καὶ ταῦθ' ὅμοιον· σιμὸς γάρ τοι ἀπαντεῖς. ΣΩΚΡ. "Εμὲ ζητεῖς, ὡς Μένιππε;" MEN. Καὶ μάλα, ὡς Σωκράτες. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; MEN. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγοσι. Καὶ τάχιστα σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰς θεάσαιτό τις, ἄλλοι φιλόσοφοι μάλα δὲ πολλοί. Τὰ δὲ ἄλλα—ἐνέργας, οἵματα, οἴσιοι ἕτεροι

upon all Occasions, so very exact as to answer, directly, in the Case of the Question: Or, perhaps, the Speaker, here, meant to say, Μελαγχολία τις ή. "It was some Madness."

* κόρυζα.] Stephanus shews, from Galen, that all the old Physicians used to call, τὸ διὰ τῶν ἔρινων ἐκεριθόμενον υγρὸν λεπτὸν, the thin Fluid secreted through the Nostrils, by the Name of κόρυζα. We often see Madmen and Idiots troubled with this Defluxion, whence we call them *Drivelers*; and hence, I suppose, the Greeks gave the Name of κόρυζα or *Driveling*, to Madness.

* Παλαμηδέας.] Socrates, upon his Tryal, spoke thus to the Athenian Judges: "If Death be but a Journey hence to another Place, and it be true, what is reported, that all, who have died, are there: What greater Good, Judges, can befall a Man, than there to converse with

" those just Judges, *Miros*,
" *Aeacus*, and *Rhadamanthus*,
" and with *Palamedes*, or
" *jax*, or any other who hath
" died by an unjust Judgment."
Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing *Socrates* in the particular Company of *Nestor*, a righteous Man, and of *Palamedes*, who had suffered by a false Accusation, is a Kind of a Gibe upon the above Passage in *Plato*, as if he made *Aeacus* (when Menippus had asked him for *Socrates*) to say "O! yonder he is, to be sure, comforting himself with *Nestor*, and *Palamedes*, his Fellow-Sufferer, whose Company he so much longed for."

* πολλοί.] Immediately after this πολλοί the MS. goes on thus, ΣΩΚΡ. Μάλα πόλλος ἐνέργας. MEN. "Αλλ' ἐνέργας, οἵματα, οἴσιοι ἕτεροι σόις Ἀριστιππος, καὶ Πλάτων αὐτός, οἱ μὲν, &c. Græv.

ταράσσοι * Ἀρίστηππῷ, καὶ Πλάτων αὐτός ὁ μὲν ἀποπλέων
μύρε, ὁ δὲ τὸν ἐν Σικελίᾳ τυράννος τὸν δεσμοτεύειν ἐκμαδῶν.
ΣΩΚΡ. Περὶ ἑμῶν δὲ τί φρονθσιν; MEN. Εὐδαιμων, ὡς
Σώκρατες, ἀνθρωπῷ εἴ, τάχε τοιαῦτα. Πάλες δὲ σε θαυ-
μάσιον οἴονται ἄδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι || ταῦ-
τα, δεῖ γὰρ οἷμαι ταληθὲς λέγειν, ωδὴν εἰδότα. ΣΩΚΡ.
† Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτός. Οἱ δὲ, εἰρω-
γείας φορτο τὸ ψράγμα εἶναι. MEN. Τίνες δὲ ἔτοι εἰσι
οἱ περὶ σέ; ΣΩΚΡ. Χαριδόν, ὡς Μένιππε, καὶ Φαΐδρῳ,
τοι καὶ ὁ τῆς Κλεονία. MEN. Εὔγε, ὡς Σώκρατες, ὅτι κανταυ-
δα μέτει τὴν σιαυτὴν τέχνην, καὶ ὡκὲ ὀλιγωρεῖς τῶν καλῶν.

* [Ἀρίστηππῷ.] This Philosopher (if he deserves that Name) held, that the gross Pleasures of the Body were the *Summum Bonum*.

† δεσμοτεύειν ἐκμαδῶν.] *Plato* went thrice to *Sicily*. — First, to see the Wonders of the burning *Aetna*; at which Time, he incurred the Displeasure of the Tyrant *Dionysius* the Elder, by telling him that his Words *τυρρανιώσιν*, favoured of *Tyranny*; for which, he would have been put to Death, but for the generous and humane *Dion*, Brother-in-Law to the Tyrant. His second Expedition was, to take Possession of some Lands promised him by *Dionysius* the Younger, in which he was to make an Experiment of that famous Form of Government, which he hath left us, in his Works. But *Dionysius* broke his Word with him; upon which, it was thought, he put *Dion* and *Theotidas* upon Dethroning him. It is, at least, certain, that he was obliged to a Letter, which the Philosopher *Archytas* wrote to *Dionysius*, in his Favour, for his Escape from *Sicily* and this second Tyrant. The third Time, he went to make up Matters

between *Dion*, then much suspected at Court, and *Dionysius*, who still had a Veneration for *Plato*: But, failing in this, he soon returned Home. *Diogenes Laertius*, Lib. iii S. 18, in Substance, gives us the above Account; in which, we see rather the Contrary of any servile Attendance upon the Tyrants of *Sicily*: So that *Lucian*, here, probably, takes an injurious and saucy Liberty with the Divine *Plato's* Character.

|| ταῦτα.] These Things, that we now see, here in Hell. *Socrates* was wont to say, That a *Demon* or *Genius* signified, before-hand, to him what was to come: "Ἐλεγε δὲ καὶ προσημαίνει τὸ δαμόνιον τὰ μέλλοντα αὐτῷ. *Diog. Laert.* Lib. iii. Seg. 32. Which Notion is what *Menippus*, here, pretends to ridicule.

† Καὶ αὐτὸς ἔφασκον.] The *Delphian Oracle* pronounced *Socrates*, the wisest of Men: Which, after much Enquiry, he himself discovered to be true, in this Resp & only, *That he alone had found out, that he knew nothing*. And this he often declared. See *Plat.* in *Apolog.*

ΣΩΚΡ. Τί γάρ αὐτὸς ἄλλος ἥδιον πράτιοιμι; Ἀλλὰ πλησίον ἡμῶν κατάκεισθαι, εἰ δοκεῖ. MEN. Όν μαζὶ Δί, ἐπὶ τὸν Κροῖσον γάρ καὶ Σαρδανάπαλον ἀπειμι, πλησίον οἰκήσων αὐτῶν. "Εοικα γεννώνται διάγε γειλάστεσθαι, οἱ μωζόντων αἰκάσια. ΑΙΑΚ. Καγὼ ἥδη ἀπειμι, μὴ καὶ τις ἡμᾶς πεκρῶν λάθη διαφυγάν. Τὰ πολλὰ δὲ ἵστανται ὅψει, ὡς Μένιππε. MEN. "Απιθι. Καὶ ταῦτα γάρ ικανά, ὡς Αἰακί.

ΔΙΑ' Λ. καὶ Μενίππη καὶ Κέρβερος.

Lucian's Death of Socrates.

MEN. * **Ω** Κέρβερε, (συγγενῆς γάρ εἰμι σοι, κύων καὶ αὐτὸς ἦν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἶφε νῦν ἐστι Σωκράτης, ὅποτε κατήνει πρὸς ὑμᾶς; εἰκὸς δέ σε θεὸν ὄντα, μὴ ύλακτεν μόνον, ἀλλὰ καὶ αἰθεωπικῶς φθίγγεσθαι, ὅπότε ἐθέλοις. KEPV. Πόρρωθεν μὲν, ὡς Μένιππε, παντάπασιν ἰδόκει ἀτρίπτῳ προσάπτῳ προσιέναι, καὶ τὸ πάνυ δεδιέναι τὸν θανατον δοκῶν, καὶ τὴν ἱμρῆναι * τοῖς ἔξω τῷ γορμίᾳ ἐγῶσιν ἐθέλων. Ἐπειδὲ κατέκυψεν εἰσω τῷ χάσματῳ, καὶ εἶδε τὸν ζόφον, καγὼ ἔτι διαμέλλοντα αὐτὸν, † δακὼν τῷ κωνείῳ, κατέσπασα τῷ ποδός, ἀσπιρ τὰ βρέφη Φη † ἐκάκυε, καὶ τὰ ιαυτῷ παιδία ἀδύρετο, καὶ παντοῖος ἴγενετο.

* τοῖς ἔξω.] *To the World.*

† κωνείῳ δακὼν.] The Representing Socrates lingering in great Fear, at the Entrance of Hell, till Cerberus comes and drags him down by the Foot, is a natural Allegory, signifying that Socrates was very loth to quit this Life, and did still put off his Departure, till, at length, Death seized him fast, and hawled him away, in Spite of him. Yet I cannot but think, that Cerberus breaks through this Allegory, when, in his private Capacity of a Dog, he says, he bit Socrates with Hemlock; for this seems strained and unnatural. How-

ever, it is reconcileable to Sense, by taking Cerberus, when he says, κωνείῳ δακὼν, for Death; because Death may, indeed, be naturally said to seize Socrates κωνείῳ, with the Hemlock, or the Juice of Hemlock, which was the Poison he had drank. Κώνεος is reckoned to be rather a Sort of Plant like our Hemlock.

† ικάκυε.] I know no Account of Socrates's Death of near such Authority, as that given by his Scholar Plato; in which, that Philosopher appears with such intire Resignation, exalted Courage, and

ἔγινετο. ΜΕΝ. Οὐκέτι σοφιστὸς ὁ ἀνθρώπος ἦν, καὶ ὡς
ἀληθῶς κατεφρόνει τὴν πράγματα; ΚΕΡΒ. Οὐκέτι ἀλλ'
ἐπείπερ ἀναγκαῖον αὐτὸν ἴώρα, κατιθρασύνετο, ὡς δῆθεν
εἰς ἄλλην πεισόμενος, ὁ πάντων ἔδει παθεῖν, ὡς θαυμάσων
ταῦτα οἱ θεαταί. Καὶ ὅλως, τοιούτων γε τῶν τοιότων
εἰπεῖν ἀπ' ἔχοιμι, ἵνα τὴν σομίνην τολμηροί, καὶ ἀνδρεῖοι, ταῦτα
ἴδοδεν ἢ ἐλεγχος ἀκριβές. ΜΕΝ. Εγὼ δὲ πῶς σοι κα-
τεληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὡς Μένιππε, ἀξίως τῆς
γένους, καὶ Διογένης πρὸ σὺν, ὅτι μὴ ἀναγκαζόμενος ἐσήνετε,
το μήδ' ὠθόμενος, ἀλλ' ἴδειντος, γελῶντες, οἷμάζειν παρα-
γείλαντες ἀπασιν.

Majesty of Reason, that I think
Lucian (who also could not,
possibly, have a better Ac-
count) a most affected, injuri-
ous, and envious Traducer, for
treating his Character with this
Indignity. His Dying, as he
did, seems a strong Argument,
that he was (as some eminent

Griefless allow he was) inspired : For scarce any Thing, less
than the Constancy, Cheerfulness,
and Hopes of a Martyr,
appears in his Behaviour.

§ Ἀλεγχος.] This Word in
the Masculine Gender, as here,
signifies, a Proof; in the Neu-
ter, a Scoundrel.

ΔΙΑΔ. κείτη. Χάρωνος καὶ Μενίππου.

A Scuffle between Charon and Menippus, about the Ναῦλος
or Ferry-Piece.

ΧΑΡ. **Α**Πόδος, ὡς κατάρατε, τὰ πορθμία. ΜΕΝ.
Βόα, εἰ τὴτό σοι ἥδιον, ὡς Χάρων. ΧΑΡ.
Ἀπόδος φημὶ ἀνδρὸς ὡν σὲ διεπορθμευσάμην. ΜΕΝ. Οὐκ
αὐτοῖς παρὰ τῷ μὴ ἔχοντος. ΧΑΡ. Εγι δέ τις ὀβολὸς
μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλος τις, ὡς οἶδα· ἵγαν δὲ,
τοῦτο ἔχω. ΧΑΡ. Καὶ μὴ ἀγέω σε, ηὐ τὸν Πλάτωνα,
ἢ μιαρὸν, ἢν μὴ ἀποδῷς. ΜΕΝ. Καγγὼ τῷ ξύλῳ * σὺ
επατέξας, διαλύσω τὸ κρανίον. ΧΑΡ. † Μάτην ἦν ἵση

* σὺ. J. MS. Graev.

† Μάτην, &c.] Graevius
says, the Sense, here, is, " Then
" you shall, to no Purpose, have
" made this so great a Passage,
" since you have not brought
" your Ferry-penny " As if
(I suppose) even his having
bitten over should still not

avail him.

But a Friend thinks, that
this Interpretation of Graevius
enfeebles the Sentiment, and is
unnatural, and that the true
Sense certainly is: " And so
" you shall have made so great
" a Voyage gratis." Which is
the received Sense.

πεπλευκάς τοσῦτον πλὴν; MEN. Ὁ Ἐρμῆς ὑπὲρ ἐμὸς σος
ἀποδέτω, ὃς με παρέδωκέ σοι. ἘΡΜ. Νὺ Δία ὀναίμην,
εἰ μέλλω γε καὶ ὑπερεχθύειν τὰν νεκρᾶν. ΧΑΡ. Οὐχ ἀπο-
γήσομά σε. MEN. Τέττα γε ἔνεκκοινωλκήσας τὸ περδμεῖ-
ον, παραμένει. —Πλὴν ἀλλ' οὐ γε μὴ ἔχω, πᾶς ἀν λάβοις; 5
ΧΑΡ. Σὺ δὲ ωκηδεῖς ὡς κομίζειν δέον; MEN. Ἡδειν μὲν,
οὐκ εἶχον δέ. Τί δὲ; ἐχρῆ διὰ τοτο μηδὲ ποθανεῖν; ΧΑΡ.
Μόνος ἐν αὐχήσεις προΐκα πεπλευκέναι; MEN. Οὐ προϊκα,
ῳ βέλτισε. Καὶ γὰρ ηὐλησα, καὶ τῆς κάκης ἐπιλαβόμην,
καὶ οὐκ ἕκλαιον μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν 10
ταῦτα πρὸς τὰ πορθμία. Τὸν ὀβολὸν ἀπαδναναὶ σε δέ; οὐ
γὰρ θέμις ἀλλας γείσθαι. MEN. Οὐκεῖν απάγαγε με
αὐθίς εἰς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς
ἴπι τάτω παρὰ τὸν Αἰακὸν προσλάβω. MEN. Μη ἐρόχλει
το. ΧΑΡ. Δεῖξον τί εἰν τῇ πήρα ἔχεις. MEN. * Θέρ- 15
μας, εἰ θέλεις, καὶ τῆς Ἐκάτης τὸ δεῖπνον. ΧΑΡ. Πόδην.
τάτου ημῶν, ὡς Ἐρμῆ, τὸν κύνα ἥγαγες; οἷα δὲ καὶ ἰλαίνι
παρὰ τὸν πλέν, τῶν ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπε-
σκώπτων, καὶ μόνος ἄδων, οἵμωζόιν ἐκείνων; ἘΡΜ. Ἀγ-
γοεῖς, ὡς Χάρων, ἐποῖον ἄνδρα διεπόρθμευσας; ἐλεύθερος 20
ἄκρισῶν, καθόνεις αὐτῷ μέλει. Οὗτός εἶνι ὁ Μένιππος.
ΧΑΡ. Καὶ μηδὲν σε λάβω ποτί—MEN. Άν λάβῃς, οὐ
βέλτισε,—δις δὲ οὐκ ἀν λάβοις.

* Θέρμας, &c.] See the Notes upon the viiiith Dialogue.

ΔΙΑΓΛΩΣΣΑ ΙΑ'. ΚΑΙ ΜΑΥΣΟΛΕΙΟΝ.

The Vanity of Mausolus's Monument, which was one of the seven
Wonders of the World.

ΔΙΟΓ. **Ω** Καὶ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάντων ἡμῶν
βασιλείσι μὲν, ὡς Σινωπῶν, δὲς ἐβασίλευσα Καρίας μὲν α-
πάστης, ἦρξα δὲ καὶ Λυδῶν ἐνίσιν, καὶ ιψός τε δέ τινας ὑπηγα-
γόμην, καὶ ἄχρι Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας 5
καταστρέφομεν. Καὶ καλὸς ἦν, μὴ μέγας, καὶ εἰ πολέ-
μοις καρπίερος. Τὸ δὲ μέγυγον, ὅπε ἐν Αλικαρνασσῶν μνῆμα
παριμένεθες ἔχω ἐπικείμενον, ηὔλιον οὐκ ἄλλῳ νεκρός, ἀλλ'
ἄλλο οὗτος εἰς καλλιθεα ἐξησυχμένος, ἵππων καὶ ἄνδρῶν εἰς τὸ
ἄκρον ἀρρένατον εἰκασμένον καθεῖται τὸν καλλίστων, οἷον οὐδεὶς ποτὲ ἔν- 10
ριτικὴ ἀρρένις. Οὐ δικῶ τοι δικαιόνεις ἐπὶ τόπους μέγας
φροντίζει.

Φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ Βασιλείᾳ φῆς, καὶ τῷ καλλεῖ καὶ τῷ βάρει τῷ τάφῳ; ΜΑΥΣ. Νὴ Δί, ἐπὶ τύτοις. ΔΙΟΓ. Ἀλλ', ὡς καλλεὶ Μαύσωλε, ότε ή ἴσχυς ἔτι σοι ἐκείνη, ότε ή μορφὴ τάφειν. Εἰ γὰρ τινα ἐδοίμεθα δικαστὴν εὐμορφίας πέρι, ὡς ἔχω εἰπεῖν τὸν θεόν. ἔνεκα τὸ σὸν κραίον προτιμθεῖν ἀντὶ τῆς ἴμβης. Φαλακρὰ γάρ ἄμφω, καὶ γυμνὰ, καὶ τὰς ὁδόντας ὅμοιας προφαινομένην, καὶ τὰς ὄφθαλμάς ἀφηρήμεθα, καὶ τὰς ἔνιας ἀποστομώμεθα. Οὐ δὲ τάφῳ, καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνατσοῦσι μὲν ἵσως εἰεῖν ΙΟ ἐπιδείκνυσθαι, καὶ φιλοτιμεῖσθαι πρὸς τὰς ξένιας, ἀς δότε μέγα οἰκοδόμημα αὐτοῖς ἐστι. σὺ δὲ, ὡς βέλτιστε, ὥχι ὅρῶς, τι ἀπολαύεις αὐτῷ πλὴν εἰ μὴ τύτο φῆς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικύτοις λίθοις πιεζόμενοι. ΜΑΥΣ. Ἀνόητα ὅτι μοι ἐκεῖνα πάντα, καὶ ἴστοιμοι ἐγαίνομεν; ΔΙΟ. Οὐκ ἴστοιμοι, ὡς γενναιότατε· Μαύσωλος μὲν γάρ οἰμάζεται, μεμυημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖ φέτο. Διογένης δὲ καταγελάστεται αὐτῷ. Καὶ τάφοι οἱ μὲν ἐν Αλικαρνασσῷ ἐρεῖ ἐαυτῷ ὑπὸ Ἀρτεμισίας τῆς τυγχανός καὶ ἀδελφῆς κατεσκευασμένου, 20 οἱ δὲ Διογένης δὲ, τῷ μὲν σώματος εἰ καὶ τίνα τάφον ἔχει, ὡς οἴδεν, ὥδε γάρ ἔμελεν αὐτῷ τύτῳ. Λόγον δὲ, τοῖς αρίστοις περὶ αὐτῷ καταλέοιπεν, ἀνδρὸς βίου βεβιωκώς, ὑψηλότερον, ὡς Καρῶν ἀνδραποδέστατε, τῷ σῷ μημάτος, καὶ ἐν * βεβαιοτέρῳ χωρίῳ κατεσκευασμένον.

+ γυναικὸς καὶ ἀδελφῆς.]
Some of the Heathen Kings,
pleading the fabulous Example of
Jupiter and Juno, usurped the
Privilege of an incestuous and
abominable Marriage with their

own Sisters; I suppose, to confine their Wealth and Interest within their own Families.

* βεβαιοτέρῳ χωρίῳ.
That is, in the Esteem of Mankind.

ΔΙΑΛ. κζ. Νιρέως, Θερσίτης, καὶ Μενίππη.

The Vanity of Beauty.

ΝΙΡ. ΙΔὸς δὴ, Μένιππος ωτοσὶ δικάσῃ πότερος εὐμορφότερός ἐστιν. Εἰπὲ, ὡς Μένιππη, ὡς καλλιών σοι δοκεῖ; ΜΕΝ. Τίνει δὲ καὶ ἴσις; πρότερον, οἵματι, χρῆ γάρ τύτο εἰδίναται. ΝΙΡ. Νιρέως καὶ Θερσίτης. ΜΕΝ. 5 Πότερος οἱ Νιρέως, καὶ πότερος οὐ οἱ Θερσίτης; Ήδεπω γάρ τύτο δῆλον. ΘΕΡΣ. "Εγ μὲν ηδη τετ' ἔχω, ὅτι ὅμοιός οίμαι

εἰμὶ σοι, καὶ ὅδε τηλικῦτον διαφέρεις, ἥλικον σε "Ομηρος ἐκεῖνος ὁ τυφλὸς ἐπήνεσεν, ἀπάντων εὐμορφότατον περοσειπών." Ἀλλ' ὁ φοξὸς ἴγω, καὶ φειδὺς ὅδε χείρων ἐφαίην τῷ δικαστῇ. † "Ωρα δέ σοι, ὡς Μενίππε, ὄντινα καὶ εὐμορφότερον ἡγῆ. NIP. Ἐμὲ τὸν Ἀγλαῖας καὶ Χαροπός, ὃς καλλιγος ἀνὴρ ὑπὸ "Ιλίου" ἥλθον. MEN. Ἀλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἴμαι, καλλιγος ἥλθες. Ἀλλὰ τὰ μὲν ὅσα ὄμοια, τὸ δὲ χρανίον, ταύτη μόνον ἄρα διακρίνοιτο ἀπὸ τῷ Θερσίτῳ χρανίος, ὅτι εὑδρυπίλον τὸ σὸν αἰλαπαδιὸν γὰρ αὐτὸν, καὶ ὡκ ἀνδρῶδες ἔχεις. NIP. Καὶ μὴν ἔρε "Ομηρος, ὅποις ιστον, ὅποτε συνεγράψευον τοῖς Ἀχαιοῖς. MEN. Ὄνειρατά μοι λέγεις. Ἔγω δὲ ἀ βλέπω, καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἵσασιν. NIP. Οὐκέτι ἐγὼ ἐνίστηται εὐμορφότερός είμι, ὡς Μενίππε; MEN. Οὔτε σύ, οὔτε ἀλλος εὐμορφός ισοτιμία γὰρ ἐν ἄδε, καὶ ὄμοιος ἀπαντεῖς. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τότο ίκανός.

† "Ωρα δέ σοι.] Grævius hath it, "Ωρα δὲ σύ, See, or, consider you ; and quotes a Manuscript for the Amendment ; which seems a very good one,

because, as the Text, here, stands, λέγειν is oddly understood; for I doubt, whether, in any Greek Author, it be understood, in the same Manner.

ΔΙΑΛ. καὶ. Μενίππε καὶ Χείρων.

Contentment necessary in all Circumstances.

MEN. "Η Κύσα, ὡς * Χείρων, ὡς θεὸς ὁν ἰπιθυμόσιας ἀποδανεῖν. XEIP. Ἀληθῆ ταῦτ' ηκεῖσας, ὡς Μενίππε. Καὶ τέθνηκα, ὡς ὄρᾶς, αθάνατῷ εἶναι δυνάμενος.

* Χείρων.] Cbiron was a Centaur; for, when his Father, *Saturn*, was making Love to his Mother *Phillyra*, the Daughter of *Oceanus*, and his Wife, *Ops*, was coming upon them, *Saturn* quickly changed himself into a Horse, and so begat *Cbiron*, partly Man, and partly Horse. During his Youth, he kept in the Woods, and there made himself Master of the

Virtues of Herbs, from whence he gave Rise to the Art of Healing. At length, one of *Hercules*'s poisoned Arrows, happening to drop upon his Foot, gave him such torturing Pain, that, though, from his Parents, he was immortal, yet he begged the Gods would favour him with Death. Stepb.— But as his Request is, here, ridiculed by *Lucian*, as proceeding

ing

μάτιον. ΜΕΝ. Τίς δέ σε ἔρει τὸ θαύματον πολυτόν; ΧΕΙΡ. Εἴδη μήρων σε αὐτόν αἰσθάνεται. Οὐκοῦ δέ τοι πολεμάειν τούτον αἰσθάνεται. ΜΕΝ. Οὐκ εἶδεν δέ, ζωτικὸν ἀργεῖ τὸ φῶς; ΧΕΙΡ. Οὐκοῦ, οὐ Μάτιον τοῦ. Τὸ γάρ τοῦ, γῆμεν πονεῖσθαι τὸ τούτον οὐχί τοι πονεῖσθαι. * Εγώ δέ τοι εἴπω, οὐ πολεμάειν τοῦ προσώπου εἴδεν, φατέ, τροφῆς, οὐδὲ τοῦ πόνου, οὐ τοῦ πονήματος αἰσθάνεται, οὐδὲ λεγοντος, μητρὸς αἰσθάνεται Σάτυρον Σατύρην, θεάθετον γάρ αὐτῶν. Οὐ γάρ δέ τοι πόνος φίλος, οὐδὲ οὐδὲ τοῦ πονήματος, οὐδὲ τὸ περιπέπτον. ΜΕΝ. Εἴδε λέγεις, οὐ λέγεις, οὐ λέγεις; ΧΕΙΡ. Οὐκ εἶδες, οὐ Μάτιον. Η γάρ λεπτομέλεια, πάντα διατελεῖ, οὐ τὸ πρότερον οὐδὲ ἡδεῖτο πολεμάειν τοῦ φυτοῦ αἵματος οὐτοῦ στότην. Αλλού τοι, οὐδὲ δεῖται, οὐτοῦ δέ, οὐτοῦ πονήματος, οὐτοῦ αἰσθάνεται τόπον σπάτων ισμάτων. ΜΕΝ. *Ορα, οὐ Χάρηρος, μηδὲ παρεπιδίνης σπάτων,

ing only from his Want of Contentment, it is probable that some other Fable (not come down to us) went of him, in which, he was represented, as he is, in this *Dialogus*; and that, to shew that this Life is not the Place to be perfectly happy in. But *Lucian* would turn it to its own Use.

* [Εγώ δέ τοι εἴπω, &c.] I own I cannot make Grammar of this Sentence, down to πονήματος included, unless I be allowed to change αἰσθάνεται to αἰσθάνετο, and to include some of the Words in a Parenthesis, as follows: "Εγώ δέ τοι εἴπω, οὐ πολεμάειν τοῦ προσώπου, οὐδὲ φατές, τροφῆς (οὐδὲ πόνου πόνοις), οὐ τοῦ πονήματος αἰσθάνεται, οὐδὲ λεγοντος, μητρὸς αἰσθάνεται Σάτυρον Σατύρην," μεταβολὴ πονήματος — I translate this

Sentences, according to this Reading; but, lest I should be thought to substitute my own Meaning, for a better, take the Words of the other *Translation*, and compare them with the Text, which I have left, as I found it: " Verum, cum " ego semper viverem, iisdem- " que fruerer sole, luce, cibo, " tum horae eadem recurrerent, " reliqui item omnia, qua- " cumque contingunt in vita, " sepiusq[ue] quodam sorte redi- " rent, atque aliis alia per vi- " ces succederent; satisetas vi- " delicit eorum me cepit.

The natural Signification of ἡραῖς Τεμπέσις, a Season-of-the Year, not Hours, an Hour. And to take ἡραῖς, here, in the secondary Meaning of Hours, seems to me too trifling; for he certainly means the returning Seasons of the Year.

† *magistri* ipsi, I Stephenus says, that *magistri* often signifies

σπαντοῦ, καὶ ἐς τὸ αὐτό σοι ὁ λογοφόρος γέρεται. ΧΕΙΡ. Πῶς
τοῦτο φίς; ΜΕΝ. † “Οτι, εἰ τὴν δὲ τὴν βίην τὸ δμοῖον αὐτὸν
καὶ ταῦτὸν ἰγύπτοντο σοι προσκοπής, καὶ ἵταῦθα ὅμοιος ὄντα,
προσκοπῆς ὅμοιος ἀγένοιτο, καὶ δεῖσθαι μεταβολὴν γιγάντεων
τηνα, καὶ ἵταῦθα ἐστὶ ἄλλοι βίοι, ὅπερ εἶμαι ἀδύτατος. 5
ΧΕΙΡ. Τί δὲ ἡδὲ πάθος τοι, ἢ Μίνητης; ΜΕΝ. “Οὐαί,
εἶμαι, καὶ φασι, συντὸν ὄντα πρόσκοισθαι καὶ ἀγαπητοῦ
τοῦτο παῖδος, καὶ μηδὲν αὐτὸν ἀφέρετος εἶσθαι.

signifies, quodam circuitu revoluti, and περιπλεύσθειαντο, in scriptum incurrit, i. e. secum pugnare, aut, sibi ipsi contradicere. And περιπλῆ, a little below, he renders, revolutatur.

† “Οτι εἰ, &c.] The Particle

καὶ is so often repeated, in this Sentence, and is taken, in such different Meanings, that I have always known it to create Confusion to Beginners. I caution such to attend, strictly, to the Translation.

ΔΙΑΓΛΩΣΣΑ. Λ. κβ'. Διογένες, Ἀρτιοθίνης, καὶ Κράτητος.

A pleasant Conversation between three deceased Philosophers, taking a Walk up towards the Entrance of Hell.

* ΔΙΟΓ. **Α** Ντίοθίνης καὶ Κράτης, σχολὴ διγομένη. ΣΤΟΥ
τι ως ἀπίμειον † εὑθὺν τὴν καθόδον περι-
πατήσουσις, διέφυγοι τὸς κατιόντας, εἰοι τηνίς εἴσι, καὶ
τι ἔκαστο αὐτῶν εἰοιεῖ; ἈΝΤ. Ἀπίμειον, ἢ Διόγενης.
Καὶ γαρ ἦν τὸ θέατρον ἂντον γένοιτο, τὸς μὲν διαφύγοντος
αὐτῶν δέξι, τὸς δὲ ιστισόντας αὐθεντῶν, ἕπεις δὲ μάλιστα
κατιόντας, καὶ ἐπὶ τράχηλου αὐθεντῶν τὸν Ἐρμόν, διὰ τὸ
τιβαίνοντας καὶ ὑπτίας αὐτερειδοντας, ὃδον δέοντο. ΚΡΑΤ. 5
Ἐγώ γεν καὶ διπυγόσομαι ὅμιτον ἀνδρον, ὅποτε καλέσει καλέσει
τὴν ὁδόν. ΔΙΟΓ. Διπύγοσαι, ἢ Κράτης. Σοκας γάρτην ΙΟ
παγγέλεια εἰσι. ΚΡΑΤ. Καὶ ἀλλοι μὲν πολλοὶ συγκατίθαντο
ημῖν. ἐπι αὐτοῖς δὲ ιπτισημοι, Ἰσραηλόδωρός τι ὁ πλεύσων, δὲ οὐρά-
τερος, καὶ Ἀρτάκης ὁ Μιδιατος παρεχθει, καὶ Ὁρείτης δὲ Ἀρτά-
νιος. Ο μὲν ἢ Ισραηλόδωρος (ιπτιφόνευσι γαρ οὐτὸν ληγεῖν παῖδα

* ΔΙΟΓ, &c.] Antisthenes was Scholar to Socrates, and Founder of the Cynic Sect; Diogenes was Scholar to Antisthenes, and Crates to Diogenes; which is the Reason, why these

Three are joined together, in this Conversation.

† εὑθὺν τὴν καθόδον.] Put for εὑθὺν τὴν ἂνδρα τὴν καθόδον. See p.

τὸν Καθαίρωνα, ἵς Ἐλευσίνα οἶμαι Βαδίζει) ἔρωτι τι, καὶ τὸ
τέλεοῦτα εἰ ταῖς χεροῖς οὐχι, καὶ τὰ παιδία τὰ περιπάτων, αἱ
καταλλαλήσι, αἰνικαλύτε, καὶ ταῦτα ἴπιμέρφετο τῆς τόλ-
μης, δις Καθαίρωνα υπερβαλλον, καὶ τὰ περὶ ταῖς Ἐλευθερίας
3 χεριά πανέργεια ὅταν ὑπὸ τῶν φολέμων, διδοῖσσιν, δύο
μίνης οἰκίστας ἴππηντο καὶ ταῦτα, φίλακας πίστε χρηστός,
καὶ περιπλανώμενος μεριδίαντες ἰχνον. "Ο δὲ Ἀρσάκης (γη-
ράκιος γαρ οὖδη, καὶ οὐ Δέλτας ἀστριοῦ τὴν δύνατον εἰς τὸ Βαρβά-
ρικόν) ἥχθετο, καὶ πυανάκτη πικίδιος Βαδίζειν, καὶ οἵτινα τὸν
10 ἕπεται αὐτῷ προσαγγέλλει. Καὶ γαρ οὐτοῦ αὐτῷ συν-
τελέσαι, μηδὲ φλεγεῖ ἀμφοτεροῦ διαπαρέντες ὑπὸ Θρακός
τινος φονταρέων, οὐ τῇ ἐπὶ τῷ Ἀράκην πρᾶς τὸν. "Καν-
ταλάνην συμπλεκεῖ. "Ο μὲν γαρ Ἀρσάκης ἴππωντιν, ὡς
δίηγετο, πολὺ τῷ ἄλλῳ προσοπίξειρηστας. "Τυπος δὲ
15 δ Θράκης, τῇ πιλτῇ μὲν υποδύει, ἀποστέλλει τὸν Ἀρσάκην
χόρτον. Οὗτος δὲ υπαθεὶς τὴν σάρισσαν, αὐτόν τε διατεί-
ρει, καὶ τὸν ιππόν. "ΑΝΤ. Πᾶς οἶος τι, ὁ Κράτης, μιᾶ
φλεγεῖ τότε γενίσθαι; ΚΡΑΤ. Ράγα, ὁ Ἀρτισθίνης.
"Ο μὲν γαρ ἄπολαισιν, εἰκοσίπεντον τινας χόρτον προσεβλη-
20 μίσθι. ὁ Θράκης δὲ, ἐπιειδὴ τῇ πιλτῇ ἀπεκρύστατο τῷ
προσβολῶν, καὶ παρεῖλλει μέτρον οὐδεκατόν, ἵς γονι διδάστας,
δέχεται τὸν οἰκίστην τῶν φύλασσιν, καὶ τιτρόποι τὸν ἀπ-
τόν οὐρανὸν γάρον, ὑπὸ θυμῆς καὶ σφραρότητος ἴαυτον δια-
τέλεσθαι διλαμπετεῖ. δὲ καὶ οὐτοῦ Ἀρσάκης εἰς τοὺς Βαδίζεια
25 διαμετέλει, ἐχόντις ὑπὸ τὴν πιλτήν δρᾶς οἶος τι ἴγύπιτο καὶ
τὴν οἰκίστην, ἀλλὰ τὸν ιππόν μελλει τὸ ἔργον. "Ηγανάκτη
δὲ ἄμφος ὄμβριτις ἢν τοῖς φύλαις, καὶ οἵτινας ιστηταις κατι-
νεῖται. — Οἱ δὲ γη Ορούτης ὁ Ιδιώτης, καὶ πάσην ἀκαλόδη τα-
νάδην καὶ μὴ ἄποινα χαμαί, οὐδὲ πέποις Βαδίζειν ιδύσκετο.
30 Πλάγιοντες δὲ πότδε πτερυχίης Μήδος πάντος· ἐπεὶ ἀπο-
στρέψει, τὸν ιππόν, διστορεῖ οἱ ἐπὶ τοῦ αἰλαρδῶν ἴπιβαλλοντες
ἀποστόλει, μέλις Βαδίζειν. "Ωραὶ ἐπεὶ καλαβαλῶν ιστεῖται,
πείστη, καὶ ὑδημαῖς μηχανῇ αἰγασθαί ηὔδεται, οὐ βίλ-

* Καππαδόκην.] I cannot
account for this Accusative Case
in *η*, the Nominative being al-
ways, if I mistake not, Καπ-
παδόκη, the Name of a River,
from which Cappadocia was so
called, and the Inhabitants Cap-

padoci. I cannot but think the
Termination *η* owing to an
Error, in Transcribing. The
Word must, here, signify, the
Cappadocian, i. e. The King of
the Cappadocians.

ΤΙΣΘ. Ἐρμῆς ἀράμικος αὐτὸς, ἵναμιστε ἄχρι πρὸς τὸ πορφυρῖον, ἥγε δὲ ἐγέλων. ἈΝΤ. Καγύδ δὲ, ὅτι κατέκιν, μόνον ἀνίμιξτα ἴμαυτον τοῖς ἄλλοις, αλλὰ ἀφίσις οἰμαζόντας πάτει, προσδραματὶ ἐπὶ τὸ πορφυρῖον, προκατέλαθος χότραν, μέση ἀπίτηδίμις πλεύσαιμι. Παρὰ τὸν πλεῦ δὲ, οἱ 5 μήνις ἀδάκενόν τε, καὶ ἴμαυτίον ἤγε δὲ μάλιστα ἑταρπούντι ἢν αὐτοῖς. ΔΙΟΓ. Συδ μὲν, καὶ Κράτης, καὶ Ἀντισθίντε, τοιάντας ἐτύχεται ξυροδοτέρων. Ἐμοὶ δὲ Βλεψίας τοῦ ἀνατη-
γῆς, οἱ ἐκ Πιλαριῶν, καὶ Λάριπτις οἱ Ἀκαρνάν, Συνηγός μὲν, καὶ 10 Δάμις ἡ Πλάντια ἡ Κορίνθη, συκατάστατο οἱ μήνις Δάμις ὑπὲδ τοῦ παιδὸς ἐκ Φαρμακῶν ἀποδαμάντιον δὲ Δάμιτος δὲ ἔμπτα Μυρτίν τῆς ἰταίρειας, ἀποσφάξας ἴαυτόν τον δὲ δὲ Βλεψίας λιμῷ ἀθλίος ἐλέγετο † ἀπισκληπίαι, καὶ ἴδιῳ ὀλιχρός ἐς ὑπερβολὴν, καὶ λιπτός ἐς τὸ ἀκριβέστατον φρινό-
μενος. Εγαν δὲ, καπίτερ εἰδὼς, ἀνέκρινον ὃν πρόποιον ἀπο-
θάνοι. — Εἴτα τῷ μήνι Δάμιδοι αἰτιωμένου τὸν νιὸν, “Οὐκ
“ ἄδικα μέντοι ἐπαθεῖς, ἄφην, ὑπὲδ αὐτῶν, δὲς παλαιστα
“ ἔχον δὲς χίλια, καὶ τρυφᾶν αὐτὸς ἴπινηκοιταῖτης ἦν,
“ ὀξτικαιδεκάτην πανίσκην πάτταρας διδολές περιῆχεν.” —
“ Συδ δὲ, καὶ Ἀκαρνάν (ἴτιν γαρ οὐκίνος, καὶ κατηράτο 20
“ τῆς Μυρτίν) τοῖς αἰτιαῖς τὸν ἱερόν, σεωνύδον δὲ ὃ τοῦ ἀκτῆς
“ μήνις πολεμίων οὐδὲ πάντοις ἐπρεπεῖ, αλλὰ φιλοπινόνως
“ ἀγωνίζεται πρὸς τὸν ἄλλον, οὐδὲ δὲ τυχέντος πανδεσπερίν,
“ καὶ δικρίνει ἐπικελάτην καὶ σπαργάνη, ἀλλας οὐ γενοῖται” —
“ Ο μήν Βλεψίας πάτει, ἵναμις παλαιστὴν φίλασσαι προδιδοὺς
τὸν ἄνθρακα, οὐτα κράματα ἐφύπασθε τοῖς μαδέν προσέπιπται,
κληρούσμοις δὲς αἵτινες Βιώσεσθαι, οὐ μάταιον γούμαζεν. — Πέλε-
θροι γε τοῦ τυρχύσαντο περιπλόντες περίσχον τότε σιδόντες τον
“ Άλλ’ οὐδὲ μήτ’ ἐπὶ τῷ γερμήν ἐσμέν. — Αποβιλάτην πρέπει, καὶ
ἀποσκοποῦν πόρεμον τὸς ἀφικομένους. Βασιλεὺς παραδέδει 30
καὶ ποιείλοις, καὶ πάντας δικρύσσετες, πλὴν τῶν πειρατῶν πάτει
καὶ ποτίστε. — Άλλας καὶ οἱ πάσι γυμναρισθεῖς ἀδύρονται. — Τάν
τοτε; Άρα τὸ Ι. φίλτρον αὐτὸς ἔχει τὸ βίντον τούτον
τὸν ὑπέρρυπτον ἔρισθας βάλομεν. — “ Τί δικράνεις πολυπό-
“ το; αἰτοθάνετο; τίνι αἰγαλατεῖς, καὶ βάλετο, καὶ παύτα, 35
“ γίγνεται ἀφιγμάτος; θέτε βασιλεὺς πόδα; ΠΤΩΧ. Οὐ-

† ἀπισκληπίαι.] From αἰτοθάνετο, σκεψίσθε.

‡ φίλτρον.] Generally such a Love-Potion as is prepared by

a Witch. So that the Meaning here seems to be, “Are they depilitered, or, depilatory? or, with the Love of Lust?”

τὸν δαμός. ΔΙΟΓ. Ἀλλὰ συγτράπης; ΠΤΩΧ. Οὐδὲ τῷ
το. ΔΙΟΓ. Ἄρι μὲν ἐπειδήτης, ἡτα αἵτις σε τὸ πολλῷ
τρυφᾶν ἀπολιπόντα τεθέασαι; ΠΤΩΧ. Οὐδὲν τοιότοιο
αλλ' ἔτι μὲν ἕγγονι μέμφει τὰ ἐπικόντωτα. Βίοι δὲ
55 " ἀπόροις ὥπερ παλάμην καὶ δρυμᾶς εἶχοι, ἵς ὑπερβολὴν πτω-
τα χρέος ἦν, ἀπεικόνις τι, καὶ προσέτει χαλδῆς, καὶ ἀμυδρὸν
βλέπειν. ΔΙΟΓ. Εἴτα τοιότῳ ὥν, ζῆν θεῖλες; ΠΤΩΧ.
Ναι· οὐδὲ γάρ τὸ φῦλον, καὶ τὸ τεθέασαι διπολὺ καὶ φινέ-
ται. ΔΙΟΓ. Παραταίεις, ὃ γέρον, καὶ μαρτυρεῖνην ἀρρέ-
νος τὸ χρυσὸν, καὶ ταῦτα, ἀλικιώτης ὥν τῷ πορφύραν. Τί
μητὸν τις ἔτι λέγοι περὶ τῶν οἰνῶν, διπότε οἱ τηλικύτοις
φιλόζωοι εἰσιν; ὃς ἐχρῆν διώκειν τὸν Θάνατον, ὡς τῶν
100 τῷ γέρει κακὸν Φάρμακον."---Αλλ' απίστει, μηδὲ καὶ
τοις οἷμας ὑπίδηται, ὃς ἀπόδρασιν βαλεῖσθας, δρῦν περὶ
τὸ γόμιον εἰλιμένιον.

ΔΙΑΓΛ. Λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The Contest about the Armour of Achilles ridiculed.

ΑΓΑΜ. Εἰ σοι μανίς, ὁ Αἴαν, σιαυτὸν ἴρψινος,
† ἵματίστης δὲ καὶ ἄρμας ἀπαντας, τι αἵτις
τὸν Ὀδυσσεῖαν; καὶ πρότον ὅτε προσβούλεψες αὐτὸν, ὅποτε
ἔπειτα μαίευσθανεῖς, ὅτε προσσητεῖν ἡξίνος αὐδρα
γίνεται, καὶ ἰταῖρον αὖτε ὑπεροπτίκης, μογάλα βαίνων, πα-
ρηδίς. ΑΓΑΣ. Εἰμέντας, ὁ Ἀγαμέμνονος αὐτὸς γάρ μοι
τὴν μανίαν αἴτιος καίστη, μόνος αἴτιος τοσοῦτος ἐπὶ τοῖς
ὄντοις. ΑΓΑΜ. Ήξίνος δὲ αἴσταγμάντος εἴλοι, καὶ αἴστο-
μητε πρεσβεῖον αἴστατον; ΑΓΑΣ. Ναί, τὰ γὰρ τοιαῦτα
150 οἴκειαν γάρ μοι ἔνι ἡ πανοπλία, τὸ ἀπόφινον γε ὑστερα. Καὶ
ὑμεῖς οἱ ἄλλοι πολὺ μάριανς ὄντες, ἀπίστασθε τὸν ἀγύπτα,
καὶ παρεχμεύσαστε μοι τὸν ἄθλον. Οὐ δὲ Λαΐρτη, διὸ ιγα-
ποδάκις, θνητα παριδόντα τακτικοφθαλής ὑπὲ τῶν Φρυ-
γῶν, μάριαν ἡξίσ αἴσαι, καὶ ἐπιτηδιότερος ἔχει τὰ ὄπλα.
ΑΓΑΜ. Λίτιν τοιγαρῦν, ὁ γηραιός τῷ Θέτι, οὐ, δίοι

[† ἱματίστης.] Ajax is de-
scribed, by Sappho, in his
Tragedy of that Name, as hav-
ing slaughtered a Flock of Sheep,
in a Fit of Madness occasioned
by his being disappointed of the

Armour of Achilles, and as ima-
gining, at the same Time, that
he was slaying the Grecian
Chiefs, who, he thought, had
not done him Justice.

σοι τὴν εὐλογεστάτην τὸν ὄπλον παραδίδονται συγχειτή γιόντι, φίρωσα, ἵνε τὸ ποιῶντα κατίθετο αὐτά. ΑἴΑΣ. Οὐκέτι λαλάς τὸν Ὀδυσσέα, δις * ἀντεποίηθε μόρος. ἌΓΑΜ. Συγγνώμη, ὁ Αἴας, εἰ ἀνδρωτός ὡς, ἀρίχθη δέξῃς ὑδρίαν περάγματος, ωπὲς δὲ καὶ ἡμῶν ἵκανος κιδωνίους ὑπομένει, 5 ἵπποι καὶ ἱπράτηντος σὺ, καὶ ταῦτα παρὰ τὴν οἰκατοῖς δικασταῖς.

ΑἴΑΣ.

* ἀντεποίηθε.] When περάγματος hath its Genitive Case after it, it signifies vindico, as τῶν χρημάτων αντεποίηται, But, when it is put without such a Case, as in this Place, Suidas says, it signifies the same as φιλονεκίων, emulor; which is justly remarked.

+ Τρωοὶ δικασταῖς. It is odd, that Ovid mentions no Judges, upon this Occasion, but the Gracian Chiefs, after Homer had, in the xith Book of his *Odyssaea*, said,

Παιδεῖς δὲ Τρώων δίκησαν,

καὶ Παλλαῖς Αθῆναι.

Homer, indeed, there, gives no Account, how the Trojans and Pallians came to be Judges; but yet Ovid, no Doubt, might have represented the Affair, as it was, since Cointus Smyrnæus, a much more modern Poet, found Means to let us know,

Οἱ δὲ Δίκαιοι θύεισι ὅπερι σφίσι ποιέωσανται.

Οὐ τινὶ πρὸς φίροτες, ἔτι μαλά ταύτας Ἀχαιάς

Ἰστὶ αἰτιχνίροις, κάκης μεμύκησος ὄτες.

Coint. Smyrn. Lib. V.

Thus in plain English :

Who will upon them a right Judgment form,
Not either favouring; since, alike, they hate
The Gracians all, still in their Minds retaining
Their wretched Downfall.

But

that, after the Burial of Achilles, his Mother, Thetis, publickly in the Gracian Camp, offered his Armour, as a Reward to whosoever had saved his Body, after he had been killed. Upon which, Ajax first set up his Claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them, that, let them adjudge the Armour to whom of the Two they would, they should incur the Displeasure of a great Part of the Army, as each had a strong Interest in the Hearts of the Soldiery; and, therefore, they had better leave the Decision of this Matter to some Trojan Captives, they, then, had among them, who certainly would be partial to neither Party, as they equally hated all the Gracians. And

ΑΙΑΣ. Οἶδε ἐγώ, τίς τοι πειθάσκειν, μᾶλλον θύραις λέγεται, πειθῆ τοι θύμον; Τὸν γάρ οὐδεσσόν μὴ εἴχει ποιῶντας ἀνθεῖται μητραὶ, οὐδὲ Αγαμέμνων, οὐδὲ τίς αὐτή μητρὶ Αθηναῖς τῷ πολεμίσαστοι;

But this Author gives no Account, how Pallas was concerned in this Affair; nor do I know, how he came to have a Hand in it? *Homer* and his Commentators being silent, upon the Point) except that she might have interposed, as she was the Patroness of *Ulysses* (as it abundantly appears, from

Homer, that she was), or might have swayed the Opinions of the Judges, by Virtue of her Image which *Ulysses*, then, produced. *Ovid. Met. Lib. xiii.* — A Friend hath observed, that, by *Pallas*, may be meant, in *Homer*, the Wisdom and Judgment of the *Trojans*, in deciding this Matter.

ΑΙΑΣ. Μίνως καὶ Σωτράτη.

The Absurdity of Predestination.

ΜΙΝ. Οὐ μὲν Δίης θεός Σωτραῖος, οὐ τὸς Πυριφλεγοῦ-

Σοίσας οὐδειλόθεν. Οὐδὲ ιερόσυλος οὐδὲ τῆς Χαμαίγενος διασκευασθετός. Οὐδὲ τύραννος, οὐ Ερμῆς, τα-

ῦντος τῶν Τίμων αἰσθαντος, οὐδὲ τῶν γυναικῶν πειράσθρου καὶ αὐτὸς 5 τὸ πτυχαρί. Τριτῆς δὲ οἱ αγαθοῖς ἀπίστη καὶ τάχος οὐ τὸ Ηλέσιον πτυχίον, οὐ τὰς μακάραν γένους καλεῖσκεται, μᾶλλον ἡ

Δικαιαὶ ἀπαντάπτων τὸ βίον. **ΣΠΕΤ.** "Ακιντον, οὐ Μί-

νως, οὐ τοποδιάστητον δέξαι λέγων. **ΜΙΝ.** Νῦν αἰνέσθαι αὐτὸς οὐ γάρ οὐδειλόθενται, οὐ Σωτραῖοι, ποιηροὶ οὐ, οὐ τοσύτης

10 απιστολοίς; **ΣΠΕΤ.** "Ελπιγμαται μὲν, μᾶλλον ὅρη, οὐ δικαιώνεις πειθαρέστεροι. **ΜΙΝ.** Καὶ πτυχαρί, οὐγενά αποτίνει τὴν αἵξιαν δίκαιον. **ΣΠΕΤ.** "Ομοίς τοι αποκρίναι μηδενί Μί-

νως. Βραχὺ γάρ τι ὄρισθαι μηδενί. **ΜΙΝ.** Δίγε, μηδὲ μα-

κρά μένοι, σῆμας οὐ τοῦτο μέλος, διαπείνειν οὐδενί. **ΣΠΕΤ.** 15 Οὐόσσα διπράσσεις οὐ τοῦ βίου, πέτυρα δικτύον περιπτώσεων, ηγε-

πίκλωτος μοι οὐδενί. οὐδὲ μοιράς; **ΜΙΝ.** Ταῦτα τῆς ποιηρίας δη-

λαδόν. **ΣΠΕΤ.** Οὐκῶν οὐ οἱ χρηστοὶ ἀπαίδεις, οὐ οἱ ποιηροὶ δοκεῖσθαι ημῖν,, ἐκάπη μητρόβιον, ταῦτα δὲώμεν; **ΜΙΝ.**

[*αποκρίσαι.*] Answer me. This, in Effect, means, *Dispute* or *Argue* with me: For the Method of Arguing by Question and Answer, laid down by

Sophists, and of which *Sophistus* here gives us a Sample, was in use long before Aristotle invented Syllogism.

Ναι, τῷ Κλωδε, οὐτέτριψίστεκες γυναικίσις ταῖς αρχαιότεραις ΣΩΣΤΙ. Εἰ δὲ τὸς αὐτογνωσθεὶς οὐτεὶς ἄλλαι φανέστειν τινα, καὶ δυνάμενος αὐθιλόντια ἀπειλεῖν βιαζόμενος (οὗτος δέρματος οὐ δορυφόρος, οὐ μὲν δικαιοῦ πανοδεῖται, οὐ δὲ τυράννος) τίνα αἰτιάν σητε τῷ Φόνος MIN. Δῆλος οὖτε τὸν διαπειρατὴν οὐ τῷ τόρπεντον, ἵπται οὐδὲ τὸ δέξιον πόντον ὑπέρ τοῦτον γαρ τὸν δρυγαρού διπτὰς τὸν θυμόν, τῷ περιττῷ παρασχόντι τῷν αἰτίαις ΣΩΣΤΙ. Εὔγε, οὐ Μίνις, ὅτι καὶ εἰπιδαψιλούντη τῷ παραδίγματι. "Η, δέ τις, ἀπογείλασθος τὸν δισπότην, οὐκ εὐτὸς χρωσθεῖσας ἀργυρεοῖς κομίζειν, τίνι τῷ χάριν εἴθει, οὐ τίναις περιγένετο αὐτογνωσθείσιον; MIN. Τὸν πίμφατον, οὐ Σότρους διδάχοντα γαρ οἱ κομίσας οὐ. ΣΩΣΤΙ. Οὐκέτι δρατι, πῶς ἄλλακα τοιοῦτη πολάζειν ήμεις ὑπερότας γυναικίσις, οὐδὲ Κλωδεια προσέταττι, καὶ τότε τιμῶν τὸς διακονοπατρίους ἀλλοτρίους αὐγαθοῖς; οὐ γαρ δὲ ἐκεῖνο εἰπεῖν ἔχοι τις αὐτός, οὐδὲ αὐθιλόγου 15 δημάδος οὐ τοῖς μείζα πάσῃς αὐσόμενος προστίθαι γνήσιοις. MIN. Ω Σότρους, πολλὰ ίδοις οὐδὲ οὐδὲν οὐ καταλόγου γνόμινα, οὐ ἀκριβῶς εἰπεῖταις. Πλὴν οὐδὲν οὐ τότε αὐτολαύσσεις τῆς ἑπερβολάσσεις, διότι οὐ ληγός μόνος, οὐδὲν γαρ σοφιγένης τις εἶναι δοκεῖ. — Απόλυτον αὐτὸν, οὐ Βρετανὸν οὐδὲν πομπέτι πολαζίσθω. — "Ορα δέ, μη καὶ τὸς ἄλλους τινας ἴρηται τὰ διδάξεις.

ΔΙΑΓΛ. ΛΣ. Μίντεθ, ἡ Νησιωματία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This Dialogue contains a great deal more Matter, Humour, and Invention, than any of the foregoing. Here, the Imposture of Conjurers, especially of the Magi, or Persian Priests or Magicians, some Fictions of the Poets, some Abominations of the Heathen Religion, some Absurdities in the Doctrines of the Philosophers, and the Oppression and Villainy of wicked and tyrannical rich Men, are most humorously ridiculed, and severely lashed.

MEN. || Ω Χαῖρε μάλαθρον, πρόστιλλε Θεοῖς εἰρῆσθαι.

Ως αὔριος σ' εστίδος, οἱ Φάρος μολάν...

ΦΙΛ.

|| Ω Χαῖρε, &c. J These Iambics are spoken by Hercules, upon his Return from Hell, in

the Tragedy of Euripides called Hercules run mad. These very great Persons of Antiquity, Her-

ΦΙΔ. Οὐ Μίνιππος ὅτος ἴστι ὁ Κύων; ἐ μηδὲν ἄλλος, * εἰ μὴ ἕγει ταραχόλιτος Μίνιππος ὅλος. Τί δὲ αὐτῷ βέλτιστον ἀλλόκοτον τὸ σχήματος, τὸ πῖλος καὶ λόρα καὶ λεοπλῆ; προστίλεον δὲ ὅμοιος αὐτῷ.---Χαῖρε, ὁ Μίνιππος. Καὶ εὐθέως γῆραις αἴφεξαι; πελοῦ γαές χρόνον ἐπίφημας ἐν τῷ πόλει. MEN.
† 'Ηκεν νικηψεν πινθάνα, καὶ σπέτε τούλας λιπῶν,
'Ι' ἀδης χωρὶς φυγαῖς διεῖν.

ΦΙΔ.

ules, *Bellerus*, *Ulysses*, *Aeneas*, &c. being, as *Virgil* says,
— *Pauet quis regius amavit*.

Jupiter, aut *ardens exiret ad aeterna virtus*. — And *Dis geniti*,

have all made the Tour of Hell, and are distinguished, as the most exalted Heroes, by the Privilege of their having been allowed to visit the Dominions of *Pluto*. It is, therefore, no small Humour, in *Lucian*, to dub his *Menippus* an Hero of the first Magnitude, by exhibiting him as having attained to that singular and most exalted Honour, and having conferred with *Tiresias* as well as *Ulysses* himself.

* εἰ μὴ ἕγει, &c.] If I do not mistake all Menippus's. This, in the Greek, is a Sort of a Cant, or, at least, a common Expression; which may be imitated, in English, by this, If I have any Skill in Menippus's. *Grævius*, by the Authority of a MS. puts a full Stop after *ταραχόλιπω*, and writes it Μίνιππος ὅλος, He is all over Menippus.

+ πῖλος.] As the Lyre is to be referred to *Orpheus*, and the Lion's Skin to *Hercules*, who both went to Hell with these respective Habiments; so is the πῖλος, or Cap, to be attri-

buted to *Ulysses*, of whom *Hofmannus* says, “ Idem, ut Nobilis exprimeretur, pileatus pingi est solitus, quemadmodum dum & *Dioscurorum Nobilitatem* *Pileis novimus adumbratam*,” — *Pierius Valerianus* speaks, to the same Purpose, in his Chapter *De Pilis*, which I will not allow the witty Reader to call his Chapter of Hairs.

† 'Ηκεν νικηψεν, &c.] The Words of *Polydore's Ghost*, in the Beginning of *Euripides's Hecuba*. I cannot find the two next Iambics, in which *Menippus* answers, in *Euripides*; and, therefore, am at a Loss, how to reconcile the Expression, καὶ θράσος τὸν νίσι πλέον, in the latter, to a Classical Way of Speaking, or, indeed, to any satisfactory Sense. The other Translation by *Thomas Moor* (whom I take to be the great Sir *Thomas Moor* of England, *Erasmus's Friend*) renders those Words: Atque Audacia quam pro Juventa baud paululum impotentior, making τὸν νίσι the Genitive Case of πλέον, considered as the Neuter Gender o the Comparative πλέων; so that, in a strict Rendering, he must mean πλέον νίσι impotentior Juvene; that is, as I take it, stronger, or more vehement, than a Tumb, that is, than the English

ΦΙΛ. Ἡράκλεις, ἵλελθες Μίνιππος ἡμᾶς ἀποθανάτῳ, καὶ τὸν
ἴξιον παρχῆν αὐτοῖς οὐκέτι θάνατον; MEN.

Οὐκέτι ἄλλον οὐκέτι θάνατον μὲν ἰδίξατο.

ΦΙΛ. Τίς δὲ ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης
ἀποδημίας; MEN.

Νιότης μὲν ἴππηρε, καὶ Θράσος τῷ νέῳ πλέον.

ΦΙΛ. Παῦσαι μακάρις τραγῳδῶν, καὶ λόγοι ὑπερβολῆς πως
πλέον, * καταβάτης ἀπὸ τῶν ιαμβίων, τίς ἡ γολή, τί σοι
τῆς κατώπιν πορείας ἰδίνοις; ἄλλως γαρ εἰκὸν ηδεῖα τις, καὶ
ασπάσιον ἡ ὁδός. MEN.

† Ω φιλότης, χρειώ με κατέγαγεν εἰς αἴδεν,

Τυχῆ

5

10

gernes of a youthful Mind. But I cannot see, how πλέον, being the Neuter Comparative of πλεύς, can signify *imperior*; or how (should it be taken in its strict Sense of *plus* or *majus*) it can govern the Genitive Case of τῷ νεῷ, because I can see no consistent Meaning in *Audacia major Juvene*; and, therefore, think the above Sense can scarce arise out of those Words, strictly and truly considered. — *Grævius* renders the whole Line, *Juventia, magisque juvenis, Animus me impulit*, making πλέον an Adverb to be joined to ἴππηρε.

Πλέον is often taken adverbially; and if, according to this Design, we should literally construe this Line thus, *Juventia incitavit me, atque Animus, or, Fiducia, Juvenis magis incitavit me*, it would, I think, be Sense; but still the Manner of Expression seems singular, awkward, and unclassical. — Not much less so appears to me the Taking of πλέον for *plurima*, as I have done; and, I think, I make the Expression still harsher, and the Meaning more unnatural, when

I consider πλέον, as the Neuter Gender of πλεύς, *plenus*, and understand, by πλέον τῷ νεῷ, *full of the Youth*. But there are the only Lights, into which, beside those set forth by others, I can throw this Sentence; and would be glad to change any, or all I have mentioned, for a better, as none of them satisfies me. — The MS. has it, καὶ Θράσος τῷ νέῳ πλέον; which will make tolerable Sense thus, “*Youth excited me, and the Courage of my Mind, still more.*” The MS. is quoted by *Grævius*.

One Friend would render it thus in English, “*Youth, and Boldness πλέον greater than that of a Youth hurried me.*” And another approves of πλέον νέῳ, “*full of the Youth,*” that is, “*full of Confidence.*” Because Youth is apt to be confident.

* καταβάτης.] *Coming-down;* because Tragical Iambics are a lofty Language.

+ Ω φιλότης, &c.] *Mennippus*, here, says, “Ω φιλότης, from himself. The rest of these

Τυχὴ Χρησόμενον Θηβαῖς Τυρεσίας.

ΦΙΛ. Οὐτών· ἀλλ' οὐκ ἡ παραπομέεις; οὐ γάρ ἀλλά τοις ὅμιλοις
μίτραις ἐργαζόμενοι τρόπος ἄνδρας φίλους. ΜΕΝ. Μή θαυμάσῃς, οὐταί τοις
5 μητροῖς, ἐκ οἵδης ὅπως ἀντιπλῆσθη τῶν ιπαντού, καὶ αὐτόματα μοι
τὰ μίτρα ἐπὶ τὸ σώμα ἔρχεται.—Ἄταρ εἰπὲ μοι, πῶς τὰ
ὑπὲρ γῆς ἔχεις, καὶ τί ποιεῖσθαι ἐν τῷ πόλει; ΦΙΛ. Κανόνη
αὖτοις, ἀλλ' οἴα καὶ τρόπος τῷ, ἀρπάζεσθαι, ἐπιορκεῖσθαι, τοκε-
γλυφεῖσθαι, * ὀβολοσατεῖσθαι. ΜΕΝ. Ἀθλος καὶ κακοδαι-
10 θομονεῖς οὐ γάρ ἴστοσιν, οἴα ἵπαγχος κεκύρευται παρὰ τοῖς
πάτραις, καὶ οἴα κεχειρούσονται τὰ ψυφίσματα κατὰ τῶν
πλευσίων, ἀ, μᾶς τὸν Κέρθερον, οὐδεμία μηχανὴ τῷ διαφυ-
γεῖν αὐτές. ΦΙΛ. Τί φῆς; διδοκταί τι πάτερον τοῖς κά-
τω πιεῖ τῶν ἑνδάδε; ΜΕΝ. Νή Δία καὶ πολλάς ἀλλ' ἐ¹⁵
15 δέμης ἐκφέρειν αὐτὰ τρόποις ἀπαντας, ἀλλ' τὰ αἰπόρρητα
ἴξαγορεύειν, μὴ καὶ τις τὸν ἡμᾶς γεάφεται γραφὴν αἰσθεῖας
ἐπὶ τῷ Παδαμανάνθυος. ΦΙΛ. Μηδαμῶς, ἡ Μίνιππει, πρός
τὸν Διός, μὴ φθονόσης τῶν λόγων φίλων ἀγδεῖ. Πρέδες γάρ
εἰδότα σιωπᾶν ὄρεῖς, τάτ' ἀλλα, καὶ τρόπος μημυημίον.
20 ΜΕΝ. Χαλεπὸν μὲν ἰπιστάτεις τεπίταγμα, καὶ ἐπιτη-
δοφαλές. Πλλὴν ἀλλὰ σὺ γε ἵπακα τολμεῖσον.—Ἐδοξεῖ δὲ
“Τὸς πλευσίων τέτες καὶ πολυχρημάτες, καὶ τὸ Χρυσίον
25 καλάπλειστον, ἀσκεῖς τὴν Δανάην, φυλάττοντας” —
2. ΦΙΛ. Μή τρόπερον εἰπεῖς, ἀλλ' γαδί, τὰ διδογμένα,
25 τρέψειν εἰπεῖνα δικλεῖν, ἀ μάλιστ' αἱ ἡδεῖς αἰσθαντιμί σου τῆτοις
αἰτίας σοι τῆς καθόδου ἐγένετο, τίς δὲ δι τῆς πορίας πήγε
μάν· εἴς τοις ἕξης ἀτε τίδες, ἀτε ἥπατος, παρ' αὐτοῦ. Εἶκος

two Verses are spoken by Ulysses, Odyss. λ. v. 163 — But it is to be observed, that, though Λαζανή, here, uses the Word φιλότης for Amice, yet, almost every where else, it signifies either Amicitia, or, Amor.

¶ ἡ] I take ἡ to be, here, Interrogative, as in Dial. xxviii. ἡ αἴσιοῦ, num existimas?

* ὀβολοσατεῖσθαι.] The Verb ὀβολοσατέω is, as far as I can find, always rendered by facere. Nor do Writers of Lexi-

cons give us more of its Composition than ὀβολόθ, although it be plainly compounded of that, and ἵπημι, pondero, and, therefore, must signify to weigh the very Farthings; which is justly said of miserly Men, who are anxious about the most minute Parts of Gain.

† ἡμᾶς γράψεται.] A Greek Idiom, κατὰ is understood. In Latin, it is expressed, Tibi dicam scribam. Ter. in Phorm.

γάρ δὲ φιλόκαλοι ὄνται σι, μηδὲ τῶν αἰξίων θίας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ταύρυγήλεον καὶ ταῦτα σοι. Τί γάρ ἀν καὶ πάθος τις, διπότε φίλῳ ἀνὴρ βιάζοιο; — Καὶ δὴ περῶτα, σοι δίαιμι τὴν γνώμην τὴν ἐμὴν, καὶ οὗτον ὀρμηθῆν πρὸς τὴν καλάβασιν. Ἐγὼ γάρ, ἄχρι μὲν ἐν παισὶν οὐ, 5 ἀκέων Ὀμήρου καὶ Ἡσιόδου * πολέμους καὶ σάστις διηγεμένων, καὶ μόνον τῶν θημιθέων, ἀλλὰ καὶ αὐτῶν ἥδη τῶν θιάων, οὐτι δὲ καὶ † μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγᾶς, καὶ δίκαιας, καὶ πατέρων ἑξιλάστις, καὶ ἀδειφῶν ‡ γάμων, πάντα ταῦτα ἡγέμην εἴναι; || καλὰ, καὶ ὃ παρίσυντος ἐκινέψην πρὸς αὐτά. 10 Ἐπεὶ δὲ εἰς ἀνδρας τελεῖν ἡρεσίμων, πάλιν αὖτις ἴντασθα ἦκκον τῶν νόμων τάνατοι τοῖς πονηταῖς κιλεύοντων, μήτε μοιχείου, μήτε γαστιάζειν, μήτε ἀρπαζεῖν. Ἐν μηγάλῃ δὲ καθεισήκειν ἀμφιβολίᾳ, ὅτε εἰδὼς ὅτι χρησταίμην ἐμαυλῷ. Οὔτε γάρ τες θεᾶς ἀν πόλες ἡγέμην μοιχεύσαι, καὶ γαστιά- 15 σαι πρὸς ἀλλήλας, εἰ μὴ ὡς περὶ καλῶν τέτων ἔγινωσκον. ὅτε δὲ τες νομοθέτας τάνατοις παρατείνει, εἰ μὲν λυσίπελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρευν, ἰδούξε μοι ἐλθόντα παρὰ τοὺς καλεμένας τάντοις φιλοσόφως, ἐγχειρίσας τε ἐμαυλὸν, καὶ δειπ- 20 θηταί αὐτῶν χρησθαί μοι, ὅτι βέλκιστο, καὶ τίνα ὅδον ἀπλῆν καὶ βεβαίαν ὑποδεῖξαι τῇ βίᾳ ταῦτα μὲν δὲ φρονῶν προσήνειν αὐτοῖς. Ἐλελήθειν δὲ ἐμαυτὸν ἐξ αὐτοῦ, φασι, τὸ δὲ πῦρ ἐκ τῆς καπνῆς βιαζόμενον. Παρὰ γάρ δὲ τάντοις μάλιστα εὑρίσκονται ἐπισκοπῶν τὴν ἀγοιαν καὶ τὴν ἀπορίαν 25 πλείστα, ἀντε μοι τάχιστα χρυσῶν ἀπειδεῖξαι ἐτοι τὰς τῶν ἰδίων βίου. †† Ἄμελις, ‡‡ δὲ μὲν αὐτῶν παρῆντι τὸ πᾶν ἰδιοσθαῖς, καὶ μόνον τῦτο ἐκ παντὸς μειοῖται· τῦτο γάρ εἴναι τὸ εὑδαιμόν. |||| Ὁ δὲ τις ἐμπαλιν, πονεῖ τὰ πάντα, καὶ μοιχεῖν, καὶ τὸ σῶμα καταστρεψάσιν, ἐνπάντα καὶ αὐχημῶ- 30 γα, καὶ πᾶσι δυσαριστεῖται, καὶ λοιδορούμενον, σωσχέσ εἰπε-

* πολέμων, &c.] Such as of Jupiter against Saturn.

† μερχίας.] Such as of Mars with Venus.

‡ γάμων.] Such as of Jupiter with Juno.

|| καλὰ.] Virtuous: For the Stoicks called all virtuous Actions καλὰ, and the contrary, αἰσχύλα.

§ ἐξ πῦρ.] Senarius extat proverbalis, Κατενὸν γα φέγγων εἰς τὸ πῦρ περιπέπτον, in Plat, de Rep. Cognat.

†† Ἄμελις.] Properly, Νοεμένη: And hence, οντιστα. Stepb.

‡‡ δὲ μὲν.] Arisippus.

|||| Ὁ δὲ.] Any of the Gymnos.

Ἐπειδὴν τὰ πάντα τὰ Ἀστέρια τῷ Ήλιῳ περὶ τῆς ἀριτῆς
ἡ ἕπη, καὶ τὸν ἰδεῖτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν.
Ἄλλος καταφρονεῖ χρημάτων παρικλεύετο, καὶ ἀδιά-
φορος οἶσθαι τὴν επήσιν αὐτῶν· Οὐ δέ τις αὐτῷ πάλιν
5 ἀγαθὸν εἶναι καὶ τὸν πλεῖτον αὐτὸν ἀπεφαίνετο. Περὶ
μὲν γάρ τῷ * κόσμῳ τί χρὴ καὶ λέγειν; οὕτως τὸν
ἴδιαν,

ἡ ἕπη.] The following are they :

Τὴν μὲν τοῦ κακότητα καὶ ἥλαδόν ἵστιν ἔλεσθας
Ρῆσδιών· ὅλιγη μὲν ὁδὸς, μαλά δὲ ἔγγυθε ταῖσι.
Τῆς δὲ ἀριτῆς ἴδετα θέοι προπάροιδες ἔντκαν
“Ἄθανατοι· μακέδος δὲ καὶ ὅρθιος οἱρός ἐπ’ αὐτῷ
Καὶ τρυχὺς τὸ πρῶτον ἔπειτα δὲ τοῖς ἄκρον ἔκηνε
Ρῆσδιν δὲ ἔπειτα πάλιν. Hesiod. Op. de D.

Thus in literal English :

*Vices, with Wrongs, we may take in with Ease,
Short is the Journey, and full nigh they dwell :
But, in the Road of Virtue, Toil and Sweat
Th' immortal Gods have laid ; long is the Path
Tbereto, and up-bill straight : And, at the first,
'Tis rugged all ; but, when the Top you gain,
Thence smooth it lies.*

Plato, and others, in Imitation of him, have used the Term *ἴδια* to signify *Causa*; and that upon this Account, that God, before he had produced Things into Being, conceived and formed *Ideas* of the several Species or Sorts of Things he was to give Being to, and that, from such *Ideas* formed in the divine Mind, each Species of Things took its Existence. Hence, I say, this Word *ἴδια* hath been used to signify *Causa*; and hence Diogenes Laertius, talking of Plato, says, Τὰς δὲ *ἴδιας* οὐφίσαται, αἰτίας τίνας καὶ ἀρχας τὸ τοιαῦτα εἶναι τὰ φύσις οὐσί-
στα τοιαῦτα εἶναι αὐτὰ.

“ He

* κόσμῳ.] The antient Philosophers affected to explain the Manner of God's making the World, and disputed, to maintain their several Opinions, upon this Point, with great Heat and Obscenity.

+ *ἴδιας*.] The Word *ἴδια* was commonly used, among the antient Philosophers, to signify that general *Notion* a Man hath of any Kind of Beings, or Things, as one hath a general *Notion* or *Idea* of an Horse, or a Tree, under which *Notion* or *Idea*, he doth not represent to himself any one particular Horse, or Tree, but can equally apply this *Idea* to any one of either Kind in the World. But

ἥ τὸ ἀσώματα, καὶ || ἀτόμους, καὶ κίνα, καὶ τοιῶτον τινὰ ὅχλον ὄνομάτων δοσημέρας παρὰ αὐτῷ ἦκεν εἰναῖς· καὶ τὸ τάντων δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἵκασθε· αὐτῷ λέγων, σφόδρα γιγάντας καὶ τιθανεῖς λόγις ἐπορίζετο, *ἄνειμῆτε τῷ Θεῷ μόνῳ τὸ αὐτὸν πρᾶγμα λέγοντες, μήτε τῷ Φυχῇ ἀπιλέγειν ἔχειν, καὶ ταῦτα εἰδόται σαφῶς, ὃς ὁκὲ ἀντι ποτε θερμόν τι εἴπει καὶ Φυχὴν εἰν ταῦτῷ χρέων. Ἀτεχνῶς ἐπιπασχον τοὺς ουτάζεις τέτοις ὅμοιοιν, ἀρτι μὲν ἴπινεύμα, ἄρτι δὲ, ἀγανάκτιον ἐμπαλεῖν. "Ἐτι δὲ πολλῷ τῷτο ἐκεῖνον

" transcendently beautiful and
" ample, are shewn by Reason
" only, and nothing else."

|| ἀτόμους, καὶ κίνα.] In these Words, he alludes to Epicurus's Manner of accounting for the Origin of the World; which was that of asserting, That, from the Beginning, Nothing existed, but mere Space, and very minute Particles of Matter, which he called Atoms, and which, by Accident or Chance, joined to one another, and, in that vast Void, formed themselves, by the Help of Motion, into the present Order of Things, that is, into this World, such as we see it. See Lucret.—But what first put these Atoms into Motion, so as to join one to the other? Must it not (even upon his own Hypothesis) be the Almighty Power, or God?

* ὄντες.] This Sentence, down to λέγειν inclusive, seldom fails to puzzle a young Reader. Wherefore, I give it, in literal English, inserting explanatory Words, as follows: " So that " I could contradict neither " one Philosopher, maintaining, " that the very Thing in Que- " " sion was hot, nor another " asserting that the same Thing " was cold.

" He lays down Ideas as certain Causes and Principles, from whence the Things, that subsist by Nature, are such as they are." And who-ever reads Plato's Parmenides will find, that he useth the Term *ἰδίᾳ*, not only to signify the several Species of Things, which he lays down as secondary Causes under God, but also to signify the *first Cause*, or God himself. The Ideas, here, mentioned, are those supposed to have originally been in the Divine Mind: Because Lucian, in this Place, ridicules the Vanity of the Philosophers, in pretending to account for the original Causes of the several Species of Beings that are in the World.

† *ἀσώματα*.] Plato also asserted the Doctrine of incorporeal, or, spiritual Beings: Δοκεῖ δὲ αὐτῷ τὸ Θεὸν, ὃς καὶ τὴν Φυχὴν, ἀσώματα εἶναι, " He thinks that God, as also the Soul, is incorporeal." Diog. Laert. Lib. iii. Segm. 77.

And Plato himself, in his *Piloticon*, says, Ταὶ γὰρ ἀσώματα καλλιστα ὄντα καὶ μέγιστα λόγῳ μόνον, ἀλλα δὲ ἄδεια, δίκινυται. " For incorporeal " Beings, as they are most

ἀποκάτειρον. Τός γὰρ αὐτὸς τέττας εὔρισκον ἐπίτηραν,
ἴμαντιώτατα τοῖς αὐτῶν λόγοις ἐπίληδεύοντας. Τός γὲ κα-
ταφρονῆι παραινέτας χρημάτων, ἵνων ἀπρίξ ἰχομένης
αὐτῶν, καὶ παρὶ τόκων διάφερομένης, καὶ ἐπὶ μισθῷ παιδεύ-
γοντας, καὶ πατέτα ἔνεκα τέτταν ὑπομένοντας. Τός τε τὴν
δόξαν ἀποβαλλομένης, αὐτῆς ἔνεκα πάντα ἐπιτηδεύοντας.
Ἡδονῆς τε αὖ σχεδὸν ἀπαντας κατηγορεῦτας, ίδια δὲ
μόνη ταύτη προσηρτημένης. - Σφαλεῖς δὲ καὶ ταύτης τῆς
ἐλπίδων, ἵτι μᾶλλον ἴδυσχέραντον, πρέμα παραμυθώμενον
μαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέ-
σι διαβεβούμενον αἰνότος τέ εἴμι, καὶ τάληθες ἕτι ἀγνοῶν
περιέχομαι.

4. Καὶ μοὶ ποτὶ διαγεγυπτεῖτι τέτταν ἔνεκα, ἱδοξεῖ ἐς
Βαβυλῶνα ἐλθόντα, διεθῆναι τινῶν τῶν μάγων, τῶν Ζωροά-
γρεων μαθητῶν καὶ διαδόχων. "Ηκεῖν δ' αὐτὸς ἐπιμδαῖς τε καὶ
τιλεταῖς τοιν ἀνοίγειν τε τὴν ἄδυ τὰς πύλας, καὶ κατάγειν
δὲ ἀν βέλοις αὐσφαλεῖς, καὶ δύσιν αὐθὺς ἀναπέμπειν.
Αριστον ἐν ἡγεμονὶ εἶναι, παρὰ τινῶν τέττων διαπραξάμενον
τὴν κατάδεσσιν, ἐλόντα παρὰ Τερεσίαν τὸν Βοιωτιον,
Ιομαδεῖη παρὰ αὐτῷ, ἄτι μάθεις καὶ σοφεῖς, τίς ἐγιν οἱ ἀριστο-
βίων, καὶ δὲ ἄν τις ἐλοιτο εν Φρονισῃ. Καὶ δὴ ἀνεπιδίσας,
* ὡς εἰχον τάχυς, ἔτενον εὐθὺς Βαβυλῶν. Ἐλθὼν δὲ,
συγγίνομαι τινι τῶν Χαλδαίων σοφῷ ἀνδρὶ καὶ δισπεισίῳ τὴν
τέχνην, πολιῷ μὲν τὴν κόρην, γένειον δὲ μαλα σιριὸν κα-
τεμένῳ, τένορα δὲ τὴν αὐτῷ Μιθροβαρζάνης. Δευτερεῖς δὲ
καὶ καδικείουστας, μόλις ἔτυχον παρὰ αὐτῷ, ἵφ' ὅτῳ βέλοισο
μισθῷ, καθηγήσασθάι μοι τὴν ὁδον. Παραλαβὼν δὲ με δὲ
αὐτῷ, πρῶτα μὲν ὥμερας ἔνεια καὶ εἰκόσιν, ἀμα τῇ σελήνῃ
αρξάμενον, ἔπειτα, καταγενε ἕπει τὸν Ευφράτην, ἔνθεν πρὸς
τὸν αἰατέλλοντα τὸν ὄλιον, ἔησίν τινα μακρὰν ἐπιλέγων, ἃς δὲ
σφόδρα κατηκόντων. "Οπωρει γαρ οἱ φαῦλοι τῶν ἐν τοῖς ἀ-
γαστοι κηρύκων, ἐπίτροχόν τι καὶ ὡκ αὐσφαλεῖς ἐφθίγγετο
πλὴν ἀλλ' ἕρκει γέ τινας ἐπικαλεῖσθαι δείμοντας. Μετά

* ὡς εἰχον τάχυς.] Ste-
phen judiciously observes, that
τάχυς, here, is not to be taken
for *perfum*, but that the Phrase
is of the same Nature with these
usual ones, ὡς Ἰκαρος εἰχει
εξίας, and ὡς Ἰκαρος εἰχει
ἔρημος, as every one bad of

Worib, or of Strength. So, here,
ὡς εἰχον τάχυς signifies, as I
bad of Speed, that is, according
to my Share of Speed; for, I
suppose, Stephanus means that,
strictly speaking, τάχυς is the
Genitive Case of a Quantity
understood.

γὰν τὴν ἐπωδὸν τεῖς ἀς μι πρὸς τὸ πρόσωπον ἀπεπλάστη,
ἐπανήνε πάλιν, ἀδένα τὸν αἰπανῶν προσβλέπων. Καὶ
σίλια μὲν ἡμῖν τὰ αἰρεόρυα, πολὺν δὲ γάλα, καὶ μελίκρατον,
καὶ τὸ τῦ Χοώστην ὑδωρ. Εὔην δὲ ὑπαίθρῳ εἰπὲ τῆς πόσας.
Ἐπεὶ δὲ ἄλις εἶχε τῆς περιδιαιτήσιας περὶ μέσας * γύκτας 5
ἔπι τὸν Τίγρηνα πολαμὸν ἀγαγόν, ἐκαθῆρε τέ μι καὶ ἀπέ-
μαξε, καὶ περιπήγυσι δηὖτε καὶ σκίλλη, καὶ ἄλλοις πλεύσικ,
ἄμα καὶ τὴν ἐπωδὸν ἔκεινη υποτονθερύσας. Εἴτα ὅλον με-
τὰ καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαστοίμεν ὑπὸ¹⁰
τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, § ἡνὶ εἶχον ἈΘ-
αῖαποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλάνη εἰχομένη. Αὐ-
τὸς μὲν δι Μαγικὴν τὸν ἔδυ τολόν, τὰ πολλὰ ἴσαινα
τὴ Μηδικὴ. Ἐμὲ δὲ τατοισὶ Φέρων ἐνεσκεύασε τῷ πίλῳ
καὶ τῇ λεονῆ, καὶ προσέτι τῇ λύρᾳ καὶ παραγκελεύσατο, ἣ
τις ἑρταῖ με τένομα, Μένιππον μὲν μὴ λέγειν, Ἡρακλέα 15
δι, η Ὄδυσσεα, η Ὄρφία. ΦΙΔ. Ως δὲ τί τῦτο, ἡ
Μένιππε; Ὁ γαρ συνίμη τὴν αἰτίαν ἔτε τῷ σχῆματῳ, ὅτε
τῶν ὄνομάτων. MEN. Καὶ μὴν πρόδηλον γε τῦτο, καὶ
πανιελῶς ἀπορέγγησον. Ἐπεὶ γὰρ έτοι πρὸ πημῶν ζῶσις ἐς
ἄδη || κατειληνθεσαν, ἥγετο, εἰ με ἀπεικάσσειν αὐτοῖς, 20
ἔφασις ἀν τὴν τὸ Αἰακὸν Φρεγάν διαλαθεῖν, καὶ ἀκολύτας πα-
ρελθεῖν, ἀτε συνηθέσερον τραγικῶς μάλα παραπεμφόμενον
ὑπὸ τῷ σχῆματῳ.

5. Ἡδη δὲ ἐν ὑπίφανει ἡμέρᾳ, καὶ κατειλθόντες ἐπὶ τὸν
πολαμὸν, περὶ ἀγαγογὴν ἰγιγνόμεδα. Παρεικίαστο 25
αὐτῷ καὶ σκάφῳ, καὶ † ιερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὄσα

* γύκτας.] The Plural Number of νῦξ is frequently used, instead of the Singular. Stepb.

† καταμαγεύσας.] I think if there was such a Word, in Latin, as *magiscans*, or, in *English*, as *bewizarding*, each would more exactly express κα-
ταμαγεύσας, than *incantans* doth.

Ἐαθ' ιερῆια μὲν Περιμῆδης Εὐρύλοχος τε
Εἶχον. —————

And,

Πρωτὰ μελίκρήτῳ. ————— Hom. Odyss. Lib. xi.

πρὸς

§ ἡνὶ εἶχον.] As I was;
That is, just after being rubbed
and purified. Ms is understood ;
for me habeo, in Latin, is a simi-
ilar Expression.

|| κατειληνθεσαν.] Attice,
pro κατειληνθεσσα.

— † ιερεῖα, καὶ μελίκρατα.]
These Words are spoken in Ri-
dicule of Ulysses's Preparations,
in Homer :

ερδες τὴν τελεῖην χρήσιμα. Ἐμβαλλόμενοι ἐν ἀπαντα τὰ παρεσκευασμένα, ὅτα δὲ καὶ αὐτοὶ

* Βαίνομεν ἀχρύμενοι, θαλαρὸν κατὰ δάκρυ χίοντες.

Καὶ μέχρι μὲν τινῶν ὑπερφερόμεθα ἐν τῷ πολαμῷ. Εἶτα δὲ 5 ἰσπλεύσαμεν ἐς τὸ ἔλων καὶ τὴν λίμνην, ἵες ἦν ὁ Ἔνθεράτης ἀφανίζεται. Περιαιωθήτες δὲ καὶ ταύτην, ἀφικνέμεθα ἐς την χωρίον ἥρημον καὶ ὑλῶδες, καὶ αὐγῆιον. Ἐξ ὁ ἀποβάντες (ἥγετο δὲ ὁ Μιθροσαρξάντης) βόθρον τε ὠρυξάμεθα, καὶ τὰ μῆλα ἴσφαξαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἴσπείσαμεν.

ΟΙ 10 Ο δὲ μάρτυς ἐν τοσσέτῳ δᾶδα καιομένην ἔχων, ὃς εἴ τοι πριν τῇ φωνῇ, παρμέγεθεις δὲ ὡς οἰός τε ἦν ἀνακραγών, δαίμονάς τε ὁμώνυμα πάντας ἐπιβοᾶτο, καὶ ποιάς, καὶ Ἐρινύας, τὸν τυχίαν Ἐκάτην, καὶ αἰτιεινὴν Περσεφόνειαν, παραμινόντας ἄμα βαρβαρικά τινα καὶ ἀσημα ὄντατα καὶ πολυ-
15 σύλλαβα. Ἐνθὺς ἐν πάντα ικεῖνα ἴσπαλεύετο, καὶ υπὸ τῆς ἱπωδῆς τέθαφος ἀνέξεηγνύοι, καὶ η ὑλακὴ τὸ Κερβέρου πόδες ἐνθιν ἤκειτο, καὶ τὸ πρᾶγμα ὑπερκατηφεις πρὸς καὶ σκυ-
θρωπόν.

* Βαίνομεν, &c.] This Verse is also taken from Homer, ib. — Stephanus observes, concerning the Word θαλαρὸν, in this Line, that it is generally explained by διέγρον, wet; but, says he, “ Commodius uberes lacrymas ibi intelligere posse fumus quae magna ubertate ex oculis profunduntur, ut Frondes ex Arboribus.” Perhaps, he would have accounted for the Metaphor, still more naturally, if he had said “ Ut Gemmae ex Arboribus, as Buds break out of Trees.”

† καὶ τυχίαν, &c.] Here is an Heroic Verse, which, whether it stands thus in any Poet, is what I do not know. I am apt to think that Lucian pieced it together out of two Fragments of different Verses, as he hath done that in Cbaron.

Νήσῳ ἐν αμφιρύτη, βασιλεὺς δὲ τις εὑχεταί εἶγας.

But it seems a little strange to me, that he should make Use of the Epithet αἰτιεινὴ; and, till I can find a good Authority for his so doing, I shall believe he should have writ it ἴπαίνη, because Homer, Il. Lib. ix, hath it,

Κικλέσκυς Ἀΐδην καὶ ἴπαίνην Περσεφόνειας;
And again, Odyss. xi.

Ιφθίμωτ' Ἀΐδην καὶ ἴπαίνη
Περσεφόνειας,
and every where else in the same Manner. Besides this, the Epithet ἴπαίνη, horrendam, seems much better applied to Proserpine, than αἰτιεινὴ, ex celsum.

* "Εδδεισεν δ' ὑπένερθεν ἀναξὶ εἰρών αἴδωνεύς.
 Κατεφαίνετο γάρ οὐδὲ τὰ πλεῖστα, καὶ οὐ λίμην, καὶ οὐ Πυριφλαγέδων, καὶ τὸ Πλεύτωντο τὰ βασίλεια. Κατειλθόντες δὲ τὸ σώματος, τὸν μὲν Ἀραδάμαντιν εὔρομεν τεθνεῶτα μικρὸν δεῦ ὑπὸ τῆς δένεις. 'Ο δὲ Κέρβερος ὑλάκτησε μέν τοι, καὶ τὸ παρεκήμητος ταχὺ δὲ μη κρέμαστε τὴν λύγαν, παραχρῆμα ἰκομήθη ὑπὸ τῆς μέλανος. 'Επεὶ δὲ πρὸς τὴν λίμην οὐλόθορην, μικρὸν μὲν ὡδὸν ἐπεραιώθημεν, ἢν γάρ οὐδὲ πληῆς τὸ πορθμεῖον, καὶ οὐμογῆς ἀπάλπειν. Τραυματίοι δὲ πάσις ἐπέπλεον, οὐ μὲν τὸ σκέλον, οὐ δὲ τὴν κεφαλὴν, οὐ δὲ ἀλλοτε τὰ συνιετριμμένα." ἔμοι δοκεῖ ἐξ των πολέμων παρότες. "Ομως δὲ ἐν οὐ βέλτιστο Χάρων, ὃς εἶδε τὴν λεοπλῆν, οἰνθεῖς με τὸν Ἡρακλέα εἶναι, ιστεδέξατο με, καὶ διεπόρθμησε τε ἄστραν, καὶ ἀποβάστι διεσήκανε τὴν αἵρατόν.

6. "Ἐπεὶ δὲ οὐ μεν ἐν τῷ σκότῳ, προρήσει μὲν ἐτο Μιθροβάρ-
 ζάντος. Εἰπόμενον δὲ ἵγια κατέστη ἰχόμενος αὐτῷ, ἵνε πρὸς
 λειμῶνα μέγιστον ἀφικνέμενος τῷ ασφοδελῷ καταφυτον.
 "Εἰθα δὲ περιεπέτετο οὐκέταις ἡ τετριγυῖα τῶν οικεῶν αἱ
 σκιαῖς. Κατ' ὄλιγον δὲ προϊόντες, παρηγενόμενα πρὸς τὸ
 τὸ Μίνω δικαστήριον. 'Ετύγχανε δὲ οὐ μὲν ἐπὶ Θρόνον τινὸς
 ὑψηλοῦ καθίμενος. Παρειπήκεσταν δὲ αὐτῷ Ποναι καὶ
 τὸ Ἀλάγορες, καὶ Ἐρινύες. 'Ετέρωθεν δὲ προστήγουσον πολ-
 λοὶ τινες ἴφεξῆς ἀλύστι μακρῷ δεδεμένοι. 'Ελέγοντο δὲ εἰ-
 νατο μοιχοί, καὶ πορυοβοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ
 συκοφάνται, καὶ τοιότεροι ὅμιλοι τῶν πάντα κυκάνθων ἐν τῷ
 βίῳ. Χωρὶς δὲ οἵτε ωλύσιοι καὶ τοκογλύφοι προσήγεσσαν,
 ὥχροι, καὶ προγάστορες, καὶ ποδαγροί, τὰς κλοιὸν ἱκανούς αν-
 τῶν

* "Εδδεισεν, &c.] Hom. II.
 Lib. xix. Upon the Shock given
 to the Earth by the Battle of the
 Gods near Troy.

† ὅμως.] *Never-to-be-forsaken*: That
 is, though every Thing appear-
 ed frightful to deter us.

‡ παρεκίνησε.] *Parakiméōn*
 is generally taken, in a Passive
 Sense, and signifies, *indecore-
 morous*; and, from thence, it
 signifies, *mentē emovere*, or *in-
 furem-vertor*. Steph.

§ τετριγυῖα.] *Resting upon:*

—— Ψυχὴ δὲ κατὰ χθονὸς
 θύτε καπνὸς

"Ωχιτο τετριγυῖα" II. xxiii.
 v. 101.

|| Ἀλάγορες.] The Gram-
 marians agree that Ἀλάγωρ
 signifieth an *evil Genius*, who
 inflicts upon Men ἄλαστα, πο-
 to-be-forgotten, that is, *grievous*
 Punishments. Steph.

|| κλοιὸν, καὶ κόρακα.]
 Κλοιὸς, a κλειώ clando, a
 Neck-Yoke. — Steph. — The
 κόρακ

τῶν καὶ χόρακα διάλαλιος ἐπικείμενος. Ἐφεῖταις ἐν ὥμετοις,
ἐνρῶμέν τι τὰ γιγνόμενα, καὶ πάνθεμεν τῶν ἀπολογημένων.
Κατηγόρειν δὲ αὐτῶν καίνοι τινες καὶ παράδοξοι εὗτορες.

ΦΙΛ. Τίνες δέ τοι πρὸς Δίος; μὴ γάρ δικήσῃς καὶ τύτο εἴ-
5 πεῖν. ΜΕΝ. Οἰσθά τας ταῦλασι τὰς πρὸς τὸν ὥλιον
ἀποιειλεμένας σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάντα μὲν
ἔν. ΜΕΝ. Αὗται τοίνυν ἐπιειδὰν ἀποθάνεμεν, κατηγορεῖσθαι
τε, καὶ καλαμαρίην εὔχονται, καὶ διελέγχουσι τὰ πεπραγμένα ὥμετοι
παρὰ τὸν βίον καὶ σφόδρα τινὲς αὐτῶν ἀξιόπιτοι δοκεῖσιν,
10 ἄπει αὖτε συνέπειται, καὶ μηδέποτε ἀφιγάμεναι τῶν σωμάτων.

“Ο δέ ἐν Μίνωις ἐπιμελῶς ἐξείδεις ἀπέπεμψεν ἵκαγον ἱς τὸν
τῶν ἀστεῖῶν χῶρον, δίκην ὑφίξοντα καὶ ἀξίαν τῶν τετολ-
μημένων καὶ μάλιστα ἐκείνων ἡπείρῳ τῶν ἐπὶ τλέστοις τε καὶ
πάρκαις τείνωνται, καὶ μονονυχὶ καὶ προσκυνησθαί περι-
15 μενούσιων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν, καὶ τὴν
ὑπεροφήιαν μυστατόμενθος, καὶ ὅτι μὴ ἴμμανθο, θυητοῖς τε
ὄντες αὐτοῖς, καὶ θυητῷ ἀγαθῷ τείνουσι τλέστοις. Οἱ δὲ ἀπο-
δυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάλια (τλέστες λέσι, καὶ γένη,
καὶ δυνατείας) γυμνοὶ κάτω νευεκότεις, παρεισγένεσαν, ὥσπερ
20 τινα ὄνειρον ἀναπεικαζόμενοι τὴν παρὰ ὥμετον εὐδαιμονίαν”
ἄστι ἔωγε ταῦθ’ ὄρῶν, ὑπερέχαιρον, καὶ εἰ τινα γνωρίσαιμεν
αὐτῶν, προσιών ἀντούσιον χωρίς πεμψόμενος, “Οἰ Θεοί
“ παρὰ τὸν βίον, καὶ ὥλικον ἐφυσάτο τότε, * ἥπικα πολ-
“ λοὶ μὲν ἔωθεν ἐπὶ τῶν προθύμων παρεισγένεσαν, τὴν πρό-
25 “ σοδον αὐτῶν περιμένοντες, ἀθέμενοί τε καὶ ἀποκλειόμενοι
“ πρὸς τὴν οἰκετῶν ὁ δὲ μόγις ἀν πότε ἀνατείλας αὐτοῖς
“ πορφυρῆς τις, ἡ πιρίχρυσος, ἡ διαποίκιλθος, εὐδαιμονας
“ φύλοι καὶ μακαρίες αποφαίνειν τὰς προστεπόντας, ἣν τὸ
“ γῆθθος ἢ τὴν δεξιὰν προτείνεις δοίη καλαφιλεῖν.”—Ἐκεῖ-
30 νοι μὲν ἐν ὥλινθῳ ακέδοντες.

7. Τῷ δὲ Μίνωι μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη.
Τὸν γάρ τοι Σικελίαν || Διογύσιον, πολλὰ καὶ ἀκοσια πέπο-

τε

κόραξ was, probably, some
massy Iron, having a Beak like
that of a Crow, and thereby,
fitted to pierce and break through
any Thing that was solid and
strong. We call that Sort of
iron Handspike, with which

we break up Quarries, “a
“ Crow.”

* ἥπικα.] Quando, or quum:
ἥπικα, quia, or, Causa.

|| Διογύσιον.] This was Dio-
nysius II. of Sicily, a most im-
human

τε Δίωνος κατηγορηθέντα, καὶ τὸν δῆμον τῆς γοᾶς καταμαρτυρηθέντα, παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος (ἄγοσι δὲ αὐτὸν εἰς τιμὴν, καὶ δύναται μέλισσον εἰς τοῦς κάτω) μικρῷ διῃ τὴν χιμαίρα προσδιδόντα, παρέλυσε τὴν καταδίκην, λέγων πολλοῖς αὐτὸν τῶν * πεπαιδευμένων περὸς αργύριου γενισθαί

human Tyrant. After the Death of his Father, *Dionysius I.* he gave himself up intirely to Revelling, and the Massacre of his Subjects. Upon this, *Dion*, Brother to his Father's second Wife, a Man of great Humanity, Learning, Military-Skill, and Spirit, formed a Design to dethrone him; but, upon the Tyrant's discovering it, he fled to *Corinth*, and, returning thence with sufficient Forces, deposed him, and made him fly to the *Lorenians*, a People of *Italy*, then in Alliance with him. Here, by villainous Methods, he got the supreme Power into his own Hands, and then rioted, ravished, robbed, and murdered, as he had before done, at *Syracuse*. At length, when he was determined to make a general Slaughter, his Forces were opposed and routed, and he himself obliged to fly back again to *Sicily*; where he surprised *Syracuse*, and, once more, made himself Master of it. Upon this, *Dion* formed a second Conspiracy, which took Effect: For he obliged the Tyrant to fly to *Corinth*, where, that he might no longer appear formidable, and so preserve his Life, he turned Buffoon and School-master. *Died. Sicul.* Lib. xvi. and *Justin.* Lib. xxi. — His being reduced, to live the Life of a School-master, seems a manifest Judgment upon him, for all his

wicked Practices.

+ ὑπὸ τῆς γοᾶς.] Probably, *Lucian*, here, means to insinuate, how contrary the strict Morality and Principles of the *Stoicks* were to the enormous Practices of *Dionysius*, who thought himself, as it were, licensed to do what pleased him, from the Doctrine of *Aristippus*, who frequented his Court, and, being an *Epicurean* Philosopher (that is, a wicked Madman) held, That Nothing was good, but Self-Gratification, or Pleasure; Nothing evil, but Pain of Body or Mind: A monstrous Doctrine, that plainly encourages Men to let all their depraved and violent Appetites loose upon one another, loosens all the Ties of Virtue, and Bonds of Society, and tends to make Mankind a Multitude of Fiends and Monsters.

* πεπαιδευμένων.] *Plutarch* says that, *Dionysius*'s Palace was very dusty, because many Mathematicians, who studied there, drew their Figures in Sand. He certainly was a Lover and Encourager of Learning and learned Men; for he heard *Plato*, with great Pleasure, and esteemed him so highly, as to promise him a considerable Tract of Land, to set up his new Form of Government in. *Archytas*, the great Mathematician and *Pythagorean* Philosopher, had a vast Influence over him:

νίσθαι δέξιόν· Ἀπογάντες δὲ ὅμως τὸ δικαστηρίον, πρὸς τὸ
κολαγήριον ἀφικενέμειθα. Ἐνθα δὲ, ὃ φίλε, πολλὰ καὶ ἐλε-
πιὰ ἢ ἀκεσταῖ τε καὶ ἰδεῖν· μαργαρών τε γαρ δύο τὸ φο-
νικότο, καὶ οἰμωγὴ τῶν ἵππων πυρὸς ὄπλωμένων, καὶ τὸ γέ-
γχοντα, καὶ κύφωνες, καὶ τροχοί, καὶ ἡ χίμαιρα ἴσπαρεστή, καὶ
ὁ Κέρερθος ἰδάρδαπτο· ἐκολάζοιτο τε ἄμα πάντες, βασι-
λεῖς, δέλοι, σατράπαι, πέντεις, πλάσιοι, πλωχοί· καὶ με-
τέμειλε πᾶσι τῶν τετολμημένων. Ἐντεῖς δὲ αὐτῶν καὶ ὄγη-
ρισταμινὶ ἰδόντες ὁπόσοι θύσαν τῶν ἱναγχοῦ τετελευτικότων
100οι δὲ ἐπεκαλύπτοιο καὶ ἀπειγρέφοισι. Εἰ δὲ καὶ προσβλέποισι,
μάλα δυλοπρέπεις τι καὶ κολακευτικόν· καὶ ταῦτα, πῶς οἴει,
βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν Βίον;—Τοῖς μέν τοι
πάντοις ἥμιττέλαι τῶν πακῶν ἰδέδοτο, καὶ διατάκαυόμενοι
τάλαι ἐκολάζοντο.

15. 8. Καὶ μὴ κακεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν
Σίσυφον, καὶ τὸν Φεύγα Τάιλαλον χαλιπῶς ἔχοντα, καὶ τὸν
γηγενῆ Τιτύνον· Ἡράκλεις δὲ τοῦ; ἐκεῖτο γαρ τόπον ἐπέχων
ἄγρος. Διελθόντες δὲ καὶ τέττας, ἵς τὸ πεδίον ἐσβάλλομεν
τὸν Ἀχιρέστιον· εὑρίσκομεν τε αὐτῷ τὰς ἡμετίες τοις
20 ταῖς πράντιας, καὶ τοὺς ἄλλους ὅμιλους τῶν γεκρῶν, κατὰ μῆτρας
φύλα διαιτωρέντας· τὰς μὲν παλαιώτερις τινας καὶ εὐρωπιῶνας,
καὶ, ὡς Φίσιος “Ομηροῦ,” αἰματηνότες· τὰς δὲ νεαδαῖς καὶ συμετη-
κότας, καὶ μάλιστα τὰς Αἰγαπτίων αὐτόν, διὰ τὸ πολυερ-
γεῖς τῆς * ταριχείας. Τὸ μέν τοι διαγνωσκειν ἔκαγον, καὶ
25 πάντα τι ἢ τέλοιον ἀπαρτίς· γαρ ἀτειχῶς ἀλλόλοις γίνεται
ὅμοιος,

him: And *Aristippus* used to tell him, to his Face, That he frequented his Court, because he wanted Money from him. *Χρημάτων διόμενος παρὰ σὶ ξένων*, says he. To which, in Particular, *Lueian* probably, here, alludes. See *Diog. Laert.* in *Plat.* and in *Aristip.*

* γρέβλαι, καὶ κύφωνες.] *Στρέβλη*, properly, signified a wooden Instrument, with which, by the Help of Wedges, Ship-Carpenters brought the Planks of Ships close to the Timbers. It was so called, from *στρίψω*

vento, and was also made Use of to press Men, in Order either to torture, or put them to Death. *Stepb.* *Κύφων* was another Instrument, “ quo vin-
“ ciebantur aut torquebantur
“ Nocentes,” as *Stepbanus* ob-
serves: And, as it was so named from *κύπτω* *primum-*
facio, or *incurvo*, it, probably,
was some Sort of an Instrument
that brought the Neck and
Knees together, resembling the
Punishment of Tying Neck and
Heels, used to our Soldiers.

* ταριχείας.] The antient *Egyptians* embalmed their Dead, in

δροῖσι, τῶν δρέσων γεγονόμενών πλὴν μόγις καὶ διὰ πολλὰ
ἀναθεωρῆστες αὐτὸς ὑγιασθομένης. "Εἶναι τοῦ διὸς ἀλλήλοις
ἄμαρτοι καὶ ἄσημοι, καὶ ἐδὲ ἔτι τῶν παρ' ἡμῖν καλῶν φυ-
λάτοις. "Ως τολλῶν ἐν ταύτῳ σκελετῶν κειμένων, καὶ
παντων ὄμοιών, καὶ Φοβερόν τι καὶ διάκενον δεδορκότων, καὶ
γυμνῶς τὰς ὁδούλας προφαινόντων, ἥπόσχεν ωρδὸς ἴμαυτὸν, ω-
τινι διακρίναμεν τὸν Θερσίτην ἀπὸ τῆς καλῆς Νιγρέως, ἢ τὸν
μεταίτην Ἰηρὸν απὸ τῆς * Φαιάκων βασιλέως, ἢ Πυρρίξιαν
τὸν μάγειρον ἀπὸ τῆς Ἀγαμέμνονος. Οὐδὲν γάρ ἔτι τῶν
παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν, ἀλλ' ὄμοια τὰ 10
ὅταν ἦν, ἀδηλα καὶ † ἀντίγραφα, καὶ ὑπὲρ ἐδεῦρε οὐτε διακρί-
νεσθαι δυνάμενα.

9. Τοιγάρτεοι ἵκεντα ὅρῶστι, ἰδόκει μοι δὲ τῶν ἀνθρώπων
βίῳ πομπῇ την μακρὰ προσεισιέναι, ‡ χορηγεῖν δὲ καὶ δια-
τάτιεν ἱκαναὶ τύχη, διάφορα καὶ ποικίλα τοῖς πομπει-
νταῖς σχήματα προσάπτεσσα. Τὸν μὲν γάρ λαβεῖσα ἡ
τύχη, βασιλικῆς διεσκενεῖσε τιάραν τι ἐπιθέσσα, καὶ δο-
ρυφόρης παραδόσσα, καὶ τὴν κεφαλὴν σέψασα τῷ διαδέμα-
τος τῷ δὲ, οἰκέτει σχῆμα περιέθηκε· τὸ δέ τινα, καλὸν
εἶναι ἱκόσμισσα, τὸν δὲ ἄφορφον καὶ γελοῖον παρισκείνασσος 20
παντοδαπὴν γάρ οἵματα δεῖγι γενέσθαι τὴν θίαν. Πολλάκις
δὲ διὰ μέσους τῆς πομπῆς μετίβαλε τὰ ὕπαν σχήματα, ἣν
ἴσσαται εἰς τὸ τέλον διαπομπεῖσσα, ὡς ἵταχθησατ, ἀλλὰ
μεταμφιέσθωσα, τὸν μὲν δὲ Κροῖσον ἡγάγασσι τὴν τὰ οἰκέται
καὶ αἰχμαλώται σκευὴν ἀγαλαζεῖν, τὸν δὲ Μαιάδριον, τίνα 25
ἐν τοῖς οἰκέταις πομπεύοντα, τὴν || Πολυκράτεας τυραννίδα

μετε-

In such a Manner, that the Bodies remain intire, even to this Day, as they are frequently found, in their Tombs.

* Φαιάκων βασιλίως.] *Aleinus.*

† ἀντίγραφα.] *Titulis-e-
rentia*; that is, wanting-Marks-
of-Distinction, whereby they
may be known from any other
Bones.

‡ χορηγεῖν.] To do the
Office of a *χορηγὸς*; who was
the Person appointed to manage
the Athenian Players, Dancers,

and Musicians, and had the Direction of their Dresses and Performances, either on the Theatre, or upon the public Festivals and Solemnities. He also was to find them in all Necessaries. *Potter and Stepb.*

§ Κροῖσον.] See your Dictionary.

|| Πολυκράτεας.] The Story of Polycrates is very extraordinary, and is related, to this Purpose, in the iiiid Book of Herodotus — He first seized upon Samos, then conquered many of the

μιτενέδυσε, καὶ μέχρι μὲν τινῶν εἰλοτῶν χρησθεῖσι τῷ σχῆματι. Ἐπειδὰν δὲ ὁ τῆς πομπῆς * καίρος παρέλθῃ, τηνικαῦτα ἵκασθαι ἀπόδει τὸν σκευὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τὸ σώματόν, ὥσπερ τὸν τρόπον γίγνεται 5 μηδὲν τὸ πλησίον διαφέξων. "Εἰνοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὰν τὸ ἀπαίτητον κόσμον ἴσπιτάσσαντες τὸν τύχην, ἀχθοῖσι γε, καὶ ἀγανακτήσουν, ὥσπερ οἱκεῖον τινῶν γερισκόμενοι, καὶ ὡς ἀπέδεις ὀλίγον ἐχεῖσαντο ἀποδιδόντες. Οἵμαι δὲ καὶ τὸν ἴπι τῆς σκηνῆς πολλάκις ἰωρακίναι τὸς τραγικὸς υποκριτᾶς 10 τύττεις πρὸς τὰς χρείας τῶν δραμάτων, ἀρτοὺς μὲν Κρέοντας, ἵνοις δὲ, Πριάμων γιγνομένας, ηὐτὸς δὲ αὐτὸς, εἰ τύχοι, μικρὸν ἐμπροσθεῖν μαία σεμνῶς τὸ τε Κέαρων ηὐτὸς ἐρεχθίων σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκίτης προσῆλθεν ὑπὸ τὸ ποιητὴν κικελευσμένον. Ἡδη δὲ

the *Aegean Islands*, and took several Towns upon the Coast of *Asia*; and all this, without the least Interruption of his Successes. Upon which, *Amasis*, King of *Egypt*, sent him a Message, to desire he would throw away whatever he had of greatest Value, and the Loss of which would most afflict him, for that his Successes were too extraordinary, and must be followed by some terrible Disaster, if he did not inflict upon himself a Share of the Misfortunes, which necessarily attend this Life. Upon this, *Polycrates* took an Emerald Signet of inestimable Value, and, getting into a Boat, went out to a good Distance from *Samos*, and there dropped it into the Sea, before many Witnesses. In four or five Days after, he had a Present made him of a fine Fish, in the Belly of which was found this very Signet. Of which surprising Piece of Fortune, when *Amasis* had been informed, he instantly sent Ambassadors to *Polycrates*, by whom he renounced all future Commerce and Friend-

ship with a Man, who must come to some dreadful End. His Apprehensions were, in the End, verified; for *Oraetes*, Governor of *Sardis*, under *Cyrus*, having, by Way of a Lure, invited *Polycrates* to come and accept of a great Treasure he had at his Service, whereby to push on his Conquests, *Polycrates*, thereupon, created his Secretary, *Mæandrius*, Regent, in his own Stead, and went to wait upon *Oraetes*, who instantly seized and crucified him. And, thus, did *Mæandrius* get the Possession of his Crown.—*Herodotus* mentions nothing of *Mæandrius*'s betraying him to *Oraetes*, as *Lucian* gives us to believe, in *Charon*; and, I doubt, whether any History, we have now extant, gives that Account.

* καίρος παρέλθη.] That is, “when this Life is ended.”

+ ἀπαίτητη η τύχη.] That is, “when, at the Hour of Death, Men must part with all their worldly Possessions.”

πέρας ἔχωντος τὸ δράματος, ἀποδυσάμενος ἔκαρος αὐτῶν τὴν χρησόπαγον ἐκείνην ἴσθητα, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καταβάς ἀπὸ τῶν ἵμβατῶν, πώνης καὶ ταπεινὸς περιέρχεται, ὥκ τέ⁵ Ἀγαμέμνων ὁ Ἀτρίως, ὃν Κρέων ὁ Μενοκένος, ἀλλὰ † Πᾶλος Χαρικλέως Σηνεὺς ὄνομαζόμενος, ἡ Σάτυρος ὁ Θεογείτονος Μαραθώνιος.—Τοιαῦτα καὶ τὰ τῶν ἀνδρώπων περάγματά ἐστιν, ὡς τότε μοι ὄφεντι ἔδοξεν.

ΙΟ. ΦΙΛ. Ἐπίκει μοι, ὡς Μίνιππε, οἱ τὰς πολυτελεῖς τέτες καὶ ὑψηλὲς ταφες ἔχοντες ὑπὲρ γῆς, καὶ σῆλας, καὶ εἰκόνας, καὶ ἱπιγέραμματα, ὃδιν τιμιώτεροι παρὰ αὐτοῖς εἰσι 10 τῶν ἰδιωτῶν γεκρῶν; ΜΕΝ. Δηρεῖς, ὡς ἔτος. Εἴ γαρ ἴδειάσω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρα τὸν ἐκ τῆς τάφου περιβόητον, ἐν οἴδα, ὅτι ὥκ τὸν ἱπαύσω γιλῶν· οὕτω ταπεινὸς ἔρχεται ἐν παραβύσσῳ πάσῃ, λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν γεκρῶν, ἐμοὶ δοκεῖ, τοσεῖτον ἀπολαύσων 15 τὸ μηματος, παρὰ ὃσον ἐβαρύνετο τηλικεῖτοι ἄχθος ἱπικεῖμανος. Ἐπειδὰν γὰρ, ὡς ἔταιρε, ὁ Αἰακὸς ἀπομετρήσῃ ἔκάρω τὸν τόπον (δίδωσι δὲ τὸ μέγιστον ὑπέριστον) αὐτάγκη ἀγαπῶντα καλακεῖσθαι, πρὸς τὸ μέτρον συνεγαλμένον. Πολλῷ δ' αὐτοῖς, μᾶλλον ἐγέλας, εἰ ἴδεισθαι τὰς παρὰ 20 ἡμῖν βασιλέας καὶ σατραπας, πλωχεύοντας παρὰ αὐτοῖς, καὶ ἡτοι ταριχωπολεῖταις ὑπὸ ἀπορίας, ἡ τὰ πρωτά * διδάσκοντας γράμματα, καὶ ὑπὸ τῆς τυχόντος ὑβριζομένης, καὶ κατὰ κόροντος παιομένης, ὥσπερ τῶν ἀνδραπόδων τὰ αἰτιμότατα. Φίλιπποι γένη τὸν Μακεδόνα ἐγὼ θεασάμενος, ὃδι 25 κρατεῖ ἐμαυτῷ δυνατὸς ἦν, ἴδειχθεὶ δέ μοι ἐν γνωστίᾳ τοι, μισθῶ ἀκέμνεος τὰ σαθρὰ τῶν ὑποδημάτων. Πολλὰς δὲ καὶ ἄλλας ἦν ἴδειν ἐν ταῖς τριόδοις μετατεῦτας· Σίεξας λέγω, καὶ Πολυκράτεις.

ΙΙ. ΦΙΛ. Ἀτοπα διηγῇ τὰ περὶ τῶν βασιλίων, καὶ μι- 30 κρὺ δεῖν ἀπιστα. Τί δὲ ὁ Σωκράτης ἔπρεπτος, καὶ Διογένης, καὶ εἰ τις ἄλλος τῶν σεφῶν; ΜΕΝ. Ο μὲν Σωκράτης κα-

† Πᾶλος, ἡ Σάτυρος.] *Polus* was a famous Greek Tragedian, who never failed to make his Audience weep, when he acted the *Electra* of *Sophocles*. Hoffman.—*Satyrus* was another Greek Actor, remarkable for

Mimicking Demosthenes's Impediment of Speech. Diodor. Sicul. Lib. xvi.

* διδάσκοντας.] He alludes to the Cafe of *Dionysius*, already mentioned.

καὶ σφρέρχεται * διδέχων ἀπαλας, σώσεις δ' αὐτῷ Παλαμάδης, καὶ Ὀδυσσεὺς, καὶ Νίγω, καὶ εἴ τις ἄλλος τεκρός. "Ετι μέν τοι ἐπερύσσοντο αὐτῷ, καὶ διφδήκεις ἐκ τῆς Φαρμακοποσίας τὰ σκέλη. 'Ο δὲ βίλτιγος Διογένης παροικῇ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ τῷ Θεργυῷ, καὶ ἄλλοις τισὶ τῶν πολυτελῶν ἀκέψα δὲ οἰμωζόντων αὐτῷν, καὶ τὴν παλαιὰν τύχην ἀναμετρεύμενον, γελᾷ το, καὶ τέρπεται, καὶ τὰ πολλὰ ὑπτίος κατακείμενος, ἀδει μείλια τραχεία καὶ ἀπνεῖ τῇ Φωνῇ, τὰς οἰμωγὰς αὐτῶν 10* ἐπικαλύπτων ὡς ἀνισθίας τὰς αὐδρας καὶ διασκέπτοσθας μετοκεῖ, ἐφέροντας τὸν Διογένην.

12. ΦΙΔ. Ταῦτὶ μὲν ικανός—Τί δὲ τὸ Ψήφισμα ἥν, διπέρ εἰ ἀρχῇ ἔλεγες πεκυεῦσθαι κατὰ τὸν πλωσίον; MEN, Εὔγε υπίμηντας. Οὐ γάρ οἶδον ὅπως περὶ τότε λέγειν περιθέμενος, παρπολὺ ἀπεπλανήθην τὸ λόγον. Διατρίβοντος γάρ με παρεὶς αὐτοῖς, πρέθεσται οἱ † πρυτάνεις ἐκκλησίαν περὶ τὸν κοινῆν συμφερόντων. Ἰδὼν δέ πολλὰς συνθέοντας, αναρίζεις ἴμαυτον τοῖς τεκροῖς εὐθὺς εἰς καὶ αὐτὸς ἥν τὸν † ἐκκλησιαστῶν. Διωκθῆναι μὲν ἥν καὶ ἄλλα τελευταῖον δὲ

• διδέγχων ἀπαντας.] Socrates told the Athenian Judges, when they sat upon his Tryal, “ That the God, or Genius, had commanded him to question all Men, and convince them of their Ignorance of Virtue.” (Observe, how like a Person commissioned he speaks.) And again, he says, Οἶδον δέ μοι δοκεῖ ὁ Θεὸς ἵμε τῇ πολεῖ ταῦτη προστιθένει, τούτοις ὅπτα δέ ὁ ὑμᾶς ἔγινων, καὶ πείθων, καὶ ὀνειδίζων ἓστιν ἱκαγον οὐδὲν πανόματ. “ As God seems to me to have placed me over this City, being such a Person, as I can not cease to excite, and persuade, and upbraid every single Man.” Plat. in Apolog. And it hath not been doubted by many wise and learn-

ed Christians, that God raised him a Light in the Days of Darkness, as he had so wonderfully enlightened his Mind, that no Man of the Gentile World, ever before or after him, shone forth with such clear Evidence, and strong Conviction, against the Corruptions of Mankind. It is, therefore, with me no Question, that God appointed and inspired him to be, in some Measure, a Light to direct the Gentiles.

* ἐπικαλύπτων.] Stephanus renders this Word by *obscurus*, the Propriety of which, to signify *Drowning a Noise*, I cannot see.

† πρυτάνεις.] See the Notes upon *Cone, Deor.*

‡ ἐκκλησιαστῶν.] ‘Ἐκκλησιαστῆς signifies *One-of-the-Assembly-of-the-People*. I know

τὸ περὶ τῶν πλεσίων. Ἐπεὶ γὰρ αὐτῷ κατηγόρητο πολλὰ καὶ δεινά, βίᾳ καὶ ἀλαζονίᾳ, καὶ ὑπεροφίᾳ, καὶ ἀδικίᾳ, τίλῳ αἰαγάς τις τῶν δημαρχών αἰέρων Ψήφισμα τοι-
οῦτο.

Ψήφισμα.

5

“ **E**πιδὴ πολλὰ καὶ παρεύομα οἱ πλεσίοις δρῶσι παρὰ
“ τὸν βίον, ἀρπαζούστες καὶ βιαζόμενοι, καὶ πάντα τρό-
“ πον τῶν πενήτων καταφρονεῖτες, δέδοκται τῇ || βελῆ καὶ
“ τῷ δόμῳ, ἐπειδὼν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν 10
“ κολάζεται, καθάπτει καὶ τὰ ἄλλα πονηρά, τὰς δὲ
“ ψυχὰς ἀναπτυμένεισας ἀναὶ τὸν βίον, καταλύσθαι
“ ἐς τὸς ὅντες, ἀχρεῖς ἀνὲν τῷ τοιέτῳ διαγάγωσι * μυριά-
“ δας ἵτῳν πάντες καὶ εἰκοσιν, ὅνοι ἐξ ὅνων γιγνόμενοι, καὶ
“ ἀχθοφορεῖτες, καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι. Τέλος 15
“ τεῦθεν δὲ λοιπὸν ἴξεῖται αὐτοῖς ἀποθανεῖν.” — + “ Εἶπε
“ τὴν γιώμην Κρανίων Σκελετίων*, Νεκυσιών, Φυλῆς
“ Ἀλιβαστίαδος.” — Τέττα ἀγωνοσθίην τὸ ψηφίσμα-
το, † ἐπιψήφισαν μὲν αἱ ἀρχαὶ, ἐπιχειροτόνους δὲ τὰ

no exactly corresponding Term, used by the Romans. *Concionarius* signifies rather a *Frequentor of such Assemblies*, than a *Member of one*.

|| **Βελῆ καὶ δόμῳ.**] See the Notes upon *Conc. Deor.*

* **μυριάδας.**] *μυριάς* signifies ten Thousand; so that 25 Times that will make 25000.

+ **Εἶπε τὴν γιώμην.**] When any Man offered a Decree, or a Law, to be passed, either in the Senate, or Assembly of the People of Athens, he was said *εἰπεῖν τῷ γιώμην*, to propose that Opinion — The following proper Names have, here, been occasionally made, and humorously adapted, by *Lucian*. I, accordingly, take the Liberty to render *Ἀλιβαστίαδος* by the made Word *Exsanguans*, the

Bloodless. I would render the whole Sentence thus, in English: *Scull, the Son of Skeleton, a Native of Gbofoland, of the Tribe of the Bloodless*, proposed this Decree — **Ἀλιβαστίας**, ab*c*a priv. & λιβασ *Gutta vel Humor*.

† **ἐπιψήφισαν.**] From this Passage, we may observe, that the Magistrates, and People of Athens, voted in different Ways; perhaps, on Account of the Distinction there was between them; — Each of those who voted with Pebbles had two of them, one black, and the other white. If he voted for the Question, he put his white Pebble into the Urn, placed for that Purpose in the Assembly; if against it, the black one. See *Pott. Antiq.*

πλόθος, καὶ ἵνειριμόσατο ἡ Βριμώ, καὶ ὑλάκτησιν ὁ Κίρ-
σιφος. Οὕτω γὰρ ἐπειδὴ γίγνεται, καὶ κύρια, τὰ ἀπηγνω-
μένα.

13. Ταῦτα μὲν δή σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ
5 ἐπιεὶ ἀφίγμην ἔνεκα, τῷ Τιμεσίᾳ προσιδέδων, ικέτινος αὐ-
τὸν τὰ πάντα διηγησάμην· εἰπεῖν πρός με, ποιῶν τινα
πήγειτο τὸν ἄριστον βίον. “Οὐ δὲ γιλάσας, ἐσι· δὲ τυφλόν τε
γνερόντιον καὶ πλεῖστον, καὶ λεπτόφανον, ““Ω τέκνοι (Φησί)
““ τὴν μὲν αἰτίαν οἰδά συ τῆς ἀπορίας, ὅτι παρὰ τῶν
10“ σοφῶν ἐγίνετο, καὶ τὰ αὐτὰ γνησιωκόντων ἐαυτοῖς. “Α-
“ τὰρ οὐ δέμις λέγειν πρός σε, ἀπείρηται γὰρ ὑπὸ τῆς Ρα-
“ δαμάσθινος. Μηδαμῆς (ἴφη) ὡς πατέριον, ἀλλ’ εἰπὲ, καὶ
““ μὴ περιβῆς με σὺ τηφλότερον περιβούλα ἐν τῷ βίῳ.”
“Οὐ δέ, δὴ με ἀπαγαγάγω, καὶ πολὺ τῶν ἄλλων ἀποσπάσας,
15 ξηρίμα προσκύνας πρέψει τὸ ἄξιον Φησίν, ““Ο τῶν ἴδιωτῶν
““ ἄριστον βίον καὶ σωφρονέστερον· ὡς τῆς ἀφροσύνης παν-
““ σάμινον τῷ μετεωρολογεῖν, καὶ τέλη καὶ ἀρχαὶ ἐπισκο-
““ πεῖν, καὶ τὸ καταπτύσσειν τῶν ἢ σοφῶν τέτταν συλλογε-
““ σμῶν, καὶ τὰ τοιαῦτα λῆπτον πηγησάμενος, τότε μόνον
20“ ξέπαντος Δηράσην, ὅπως τὸ παρὸν εὖ δέμενος, παρα-
““ δράμης γιλῶν τὰ πολλά, καὶ περὶ μηδὲν ἰσπυρακάς.”

|| Ως εἰπὼν, πάλιν ὥστο κατ’ Ασφοδελὸν λειμῶνα.

14. Ἐγὼ δὲ (καὶ γάρ πᾶν ὁ φίλος ἐμοῦ) ““Αγε δὴ, ὡς Μίθρο-
““ Σαρξάνη, Φημί, τί διαμελόμεν, καὶ ὡς ἀπίκμεν ἀνθίς ἡς
25“ τὸν βίον;” “Οὐ δέ πρός ταῦτα, ““Θάρροις (Φησί) ἡ
““ Μένιππε· ταχεῖαν γάρ σοι καὶ ἀπράγμονα ὑποδείξω ἀτρα-
““ πέν.” Καὶ δὴ ἀπαγαγάγω με πρός τι χωρίον τῷ ἄλλῳ

• *ἴδιωτῶν.*] Plain unlearned
Men.

† *τέλη καὶ ἀρχαὶ.*] The
Ends for which the World was
made, and the Principles out of
which it was made; Subjects
constantly disputed upon by the
Philosophers, to little Purpose.

‡ *καταπτύσσεις.*] Stephanus
shews, that καταπτύνω usually
governs a Gen. Case, probably,
of the Preposition κατά, contra,
in Composition.

§ *σοφῶν συλλογισμῶν.*]

The cunning Arguments, or Se-
pships, upon which the Philo-
sophers so much valued them-
selves.

|| περὶ μηδὲν ἰσπυρακάς.] This is a very comprehensive
Sentiment, and, no Doubt,
was Lucian’s own Principle.
But, had he excepted Virtue
and Vice, he would have
shewn, if not so much Humour
and Freedom, yet a much bet-
ter Mind.

• *Ως εἰπὼν, &c.*] Ody. xii.

Εοφορεύεται

ζοφορώτερον, δίξας τῇ χειρὶ πόρρωθιν ἀμαυρόν τι καὶ λιπ-
τὸν ὥσπερ διὰ κλειθρίας ἵσχεον φῶς, “Ἐκεῖνο (ἰφεγ.) ἐγί-
“ τὸ οἶρὸν τῷ Τροφωνίῳ, κακεῖθεν κατέρχονται οἱ ἀπὸ Βο-
“ ατίας. Ταύτην ἐν ἀιθί, καὶ εὐθὺς ἔσῃ ἐπὶ τῆς Ἑλλά-
“ δος.” Ησθεῖς δὲ τοῖς εἰρημένοις ἕγω, καὶ τὸν Μάργον
ἀπατάμενος, χαλιπῶς μάλα διὰ τὴς γομίς ανερπύσας, ἐκ
οὗδ' ὅπους, ἐν Διβαδείᾳ γίγνομαι. 5

ΔΙΑΔΗΜΑΤΙΚΟΣ ΔΙΑΛΟΓΟΣ ΧΑΡΩΝ

This Dialogue exhibits such a true and clear Prospect of the Vanity of human Grandeur, and the extreme Folly of most of those Pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it, without becoming wiser and better.

ΕΡΜ. ΤΙ' γελᾶς, ὁ Χάρων; ἡ τί τὸ ποεθμένον ἀπο-
λιπών, δεῦρο ἀνελήνυθας ἐις τὴν παρῆσσαν
ἡμέραν, ἢ πάριν εἰωθὼς ἐπιχωριάζειν τοῖς ἀννω πράγμασι; 10
ΧΑΡ. Ἐπειθύμησα, ὁ Έρμη, ἴδειν ὃποιά ἐγι τὰ ἐν τῷ
βίῳ, καὶ ἡ πράττεσσιν οἱ ἀνθρωποι ἐν αὐτῷ, ἡ τίνων γερύ-
μενοι, πάντες οἱμάζονται κατιόντες παρ᾽ ἡμάς· ὑδεὶς γάρ
αὐτῶν ἀδακρυτὶ διέπλευσεν. Αἰτησάμενος ἐν παρὰ τῷ
ἄδει καὶ αὐτὸς ὥσπερ καὶ ὁ Θετιαλδὸς ἐκεῖνος * πανίσκω,
μίαν ἡμέραν λειτόνεως γενέσθαι, ἀνελήνυθα ἐις τὸ φῶς.
Καὶ μοι δοκῶ ἐις δέον ἵντετυχηκέναι τοις ἔνταγμάσις γάρ 15
ἴν οὐδὲ ὅτι μι ξυμπειρινοῦ, καὶ δίξεις ἔκαστα, ὡς ἀντιδίδεις
ἀπαντά. ΕΡΜ. Οὐ σχολή μοι, ὁ πορθμεῦ ἀπίστεχομαι
γάρ τι διακονησόμενος || τῷ ἄν Διὶ τῶν ἀνθρώπικων. Οὐ
δὲ ὁζύθυμος τέ ιστι, καὶ δέδια μηδὲ βραδύναντα με, ὅλον ὑμέτε-
ρον ἱσόη είναι, παραδός τῷ ζόφῳ. ἡ ὅπερ τὸν Ἡφαίστον 20
πράττη ἐποίησι, ἐψήφιον καμέτεταγών τῷ ποδός ἀπὸ τῷ θε-
σπεσίῳ βηλῷ, ὡς ὑποσκεδάων γίλωτα πάθεχοιμε καὶ αὐ-
τὸς τὸ οἰνοχοῶν. ΧΑΡ. Πειρόφεις ἐν μι τὸ ἀλλως πλαισίον

* πανίσκω.] *Protephilus.*
See your Dictionary for him.

|| τῷ ἄν Διὶ.] To Jove above: Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose Realm, *Mercury* had also an Employment.

+ οἰνοχοῶν.] Alluding to *Vulcan's hobbling Manner* of

helping the Gods to Nectar; which was so humorous, and raised such a loud Laugh among them, as put an End to a fierce Quarrel, in which *Jupiter* and *Juno* were then engaged. Hom. Il. i.

† ἀλλως.] *Frustra* is an odd Signification of ἀλλως. Perhaps,

μενον ὑπὲρ γῆς, καὶ ταῦτα, ιταῖςθε, καὶ ξύμπλες, καὶ συνδιάκτορῶν; καὶ μὴ καλῶς εἰχειν, ἢ ταῖς Μαίας, ἵκειναι γὰρ σε μεμηῆσθαι. ὅτι μηδὲ πάποτε σε ἢ αὐλεῖν ἵκειναι, ἢ πρόσκωποι εἶναι: ἀλλὰ σὺ μὲν ἔργους ἵπται τὸ καταγράψατο εἴκειναι, ἀλλὰ τὸν καθειρῆς ἔχειν, ἢ, εἰ τινα λάθος νεκρὸν εὑροις, ἵκειναι παρὰ ὅλοι τὸν πλέον διαλέγειν. ἕγω δὲ προσθύτης ὁ τὸν δικωπίαν ἔλεων, ἵρεττο μόνον. Ἀλλὰ πρὸς τὸν πατρὸς, ἢ φίλατον Ἑρμῆδον, μὴ καταλίπειν με· περιτυγῆσαι δὲ τὰ ἐν τῷ βίῳ ἀπαντα, ὡς τι καὶ ἴδως οἱ ἵπανθεῖοι. Ότις ἦν με σὺν ἀφῆς, ἐδὲ τῶν τυφλῶν διοίσω. Καθάπερ γαρ εἰκῆνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, ὅτα δὴ πάργω σοι πάλιν ἀμβλυώτῳ πρὸς τὸ φῶς. Ἀλλὰ δές, ὃ Κυλλῆνε, μοι εἰς αἷς μέμνησομένω τὸν χάριν. EPM. Ταῦτα τὸ πρᾶγμα πληγῶν αἵτιον καταγήσιται μοι. 15 Ορῶν γενι τὸν μισθὸν τῆς περιτυγῆσις ὥκα ἀκόνδυλον παῖλάπασιν ἡμῖν ἰσόμενον. Τπεργγητέον δὲ ὄμως· τι γαρ ἂν καὶ πάθη τις, διότε φίλῳ τις ὁ βιάζοιτο; πάλιν μὲν ὡς σε ἴδει καθ' ἔκαστον ἀκριβῶς ἀμπήχατόν ἐγιν, ὃ πορθμεῦ πολλὰν γὰρ ἀν ἐτῶν ἡ διατριβὴ γένοιτο. Εἴτα ἴμε μὲν 20 ἀποκρύπτειοισθαι δεήσει, καθάπειρ ἀποδράσια ἀπὸ τὸ Διός· οὐ δὲ καὶ αὐτὸν καλύσσει ἐνεργεῖν τὰ τὸ θανάτου ἔργα, καὶ τὴν τὸ Πλεύτων ἀρχὴν * ζημιεῖν, μὴ νεκραγωγεῖται πολλὲ τὸ χρόνον. Καὶ δὲ τελόντης Αἰακὸς ἀγανακτήσει, μηδὲ ὀσολὸν ἐμπολῶν. Ότις δὲ τὰ κεφαλαια τῶν γιγνομένων ἴδης, τοῦτον 25 ἥδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὃ Ἑρμῆ, ἐπινόει τὸ βέλτιστον. Ἔγὼ δὲ ὑδὲν οἶδα τῶν ὑπὲρ γῆς, ξένῳ ἀν. EPM. Τὸ μὲν ὅλον, ὃ Χάρων, ὑψηλῶν τινος ἡμῖν ἔδει χωρίσ, ὡς ἀπ' ἵκειναι πάντας. Σοὶ δὲ εἰ μὲν εἰς τὸν ὄρεαν ἀνιλθεῖν διωτὸν ἔη, εἰκ-

it is used, in this Sense, from the common Meaning *aliter*, because, when a Man doth any Thing otherwise than it ought to be done, he may justly be said to do it *in vain*. Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's Phaed. Ταυτά μεν δέσπου ἄλλως λέγειν, " Hec mihi videor frustra dicere."

* ζημιεῖν.] If this Word, and the rest of the Sentence, is

to stand as it is, I own I can make neither Sense, nor Grammar, of the Whole. I, therefore, cannot help Reading it, οὐ δὲ καὶ αὐτὸν καλύσσει ἐνεργεῖν τὰ τὸ θανάτου ἔργα, μὴ νεκραγωγεῖται πολλὲ τὸ χρόνον, καὶ τὴν τὸ Πλεύτων ἀρχὴν ζημιάσσει. According to which Reading, I have also rendered it.

αὐτοῖς ικαρίον· ἐκ περιωπῆς γὰρ αὐτοῖς ἀπαύλα καθεύρας.
Ἐπεὶ δὲ εἰς θέμις εἰδώλοις αὐτὶ ξυνόντα ἐπιβατεύειν τὸν βασιλεῖων τὸ Διός, ἥρα ημῶν ὑψηλόν τι ὄρος περισκοπεῖν.
ΧΑΡ. Οἰσθα, ὡς Ἐρμῆ, ἀπέρ εἰναδα λέγειν ἕγω πρὸς ὑμᾶς,
ἐπιειδὰν ἀλέωμεν; ὅπόταν γὰρ τὸ τοιοῦμα καταιγίσαν
ἀλαγία τῇ ὁδόντι ἐμπισθή, καὶ τὸ κῦμα ὑψηλὸν ἀρδῆ, τότε
ὑμεῖς μὲν ὑπ' ἀγοίας κελεύετε τὴν * ὁδόνην σεῖλαι, οὐ ἴν-
δηναι ὀλίγον τῷ † ποδός, οὐ συνεκδραμεῖν τῷ πνεύματι.
Ἐγὼ δὲ τὴν ἡσυχίαν ἔγειν παρακελεύομαι ὑμῖν· αὐτὸς
γάρ εἰδέναι τὰ βιβλία. Κατὰ ταῦτα δε καὶ σὺ πράττε, ΙΟ
ὅποσα καλῶς ἔχειν νομίζεις κυβερνήτης οὗν γε ἦν.
Ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπὴ καθεδάμαι, πάντα πε-
θόμενος κελεύοντί σοι.
ΕΡΜ. Ὁρθῶς λέγεις, αὐτὸς γάρ
εἰσομαι τί τοιοιτέον, καξευρήσω τὴν ικανὴν σκοπήν.
Ἄρε⁵
Ἐν ὁ Καύκασος ἐπιτήδειος, οὐ ὁ Παρνασσὸς ὑψηλότερος, οὐ¹⁵
ἄμφοι ὁ "Ολυμπούλευκηνος; καὶ τοι δὲ Φαῦλον τι ἀνιμήσθη
οἱ τὸν "Ολυμπού ἀπιδάν· συγκαρεῖν δὲ τι καὶ ὑπεργῆσαι καὶ
σὲ διῖ.
ΧΑΡ. Πρέστατέ· ὑπεργῆσων γάρ ὅσα δυνατά.

3. ΕΡΜ. Ωμηρῷ ὁ ποιητής φησι τὸς Φ' Ἀλαίνων υἱέας,
δύο καὶ αὐτὸς δύοτας ἔτι παιδίας, ἰδεῖλησάις ποτε τὴν * Οσ-
σαν ἐκ βάθρων ἀνασπάσαντας, ἐπιδεῖναι τῷ Όλυμπῳ, εἰ-
τα τὸ Πέλιον ἐπ' αὐτῷ, ικανὴν ταύτην κλίμακα ἔξειν οἰο-
μένως καὶ πρόσθασιν πρὸς τὸν φραίον.
Ἐκείνω μὲν οὖν τῷ
μειρακίῳ (ἀτασθάλῳ γάρ οὗτον) δίκας ἐτισάτην.
Νὰ δὲ
(εἰ γὰρ ἐπὶ κακῷ τῷ θεῷ ταῦτα βαλεύομεν) τί ὅχι οἰκο-
δομέμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδὲντες ἐπάλληλα
τὰ ὅρη, οὓς ἔχοιμεν αὐτὸν ὑψηλοτέραν ἀκριβεῖσταν τὴν σκοπήν;
ΧΑΡ. Καὶ δυνησόμεθα, ὡς Ἐρμῆ, δύ' ὅντες ἀναβίσθαι,
ἀράμενοι τὸ Πέλιον οὐ τὴν "Οσσαν;
ΕΡΜ. Διὰ τίδες δέ τοι,
ὦ Χάρων; οὐ ἀξιοῖς ημᾶς ἀγωνιστέρας εἶναι τοῖν βρεφιδάσιον
ἴκενον; καὶ ταῦτα, θεῖς υπάρχοντας;
ΧΑΡ. Οὐκ· ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανω τινα μηγαλωρύταν ἔχειν.
ΕΡΜ. Εἰκότως.
Ίδιωτης γάρ εἰ, ὡς Χάρων, καὶ οὐκιστα
ποιητικός.
Οὐδὲ γενιάδας.
Ομηρος ἀπὸ δυοῖν σίχοιν αὐ-

* ὁδόνην σεῖλαι.] *To fulfil the
Sail.*

† ποδός.] Ποδός is used to
signify that *Rope*, by which the
lower Corner of a *Sail* is ma-
naged, called, in *English*, the

Sheet. The *Latin* also called
this *Rope*, *Pes*:

Una omnes fecere pedem —
Virg. Aen. v.

‡ Ἀλαίνων υἱέας.] *Otus and
Eribalites.*

τίκα ήμιν ἀριστὸν ἴποιησε τὸν ψραδὸν, οὐτα δέ τοι εὔχονται συνθεῖναι ταῦτα ὅρη. Καὶ θαυμάζω εἰς τοις ταῦτα τεράτια εἶναι θοκοῦ, τὸν Ἀτλαντα δηλαδὴ εἰδότι, διό τὸν πόλον αὐτὸν εἰς τὴν Φέρει, ἀνέχων ήμᾶς ἄπαντας. Ἀκέστις δὲ ἵσως καὶ τῷ γέρεις ἀδελφῷ πέρι, τῷ Ήρακλίῳ, ὃς διαδέξαιτο ποτε αὐτὸν ἐκεῖνον τὸν Ἀτλαντα καὶ ἀναπάντεις πρὸς δύλιγον τῷ ἄγθεις, ὑποθεῖς ἕαυτὸν φορτίῳ. ΧΑΡ. Ἀκέω καὶ ταῦτα. Εἰ δὲ ἀληθὴν ἔτι, σὺ δέ, ὁ Ἐρμῆ, καὶ οἱ ποιηταὶ εἰδότες. ΕΡΜ. Ἀληθέστατα, ὁ Χάρων, η τίθει γὰρ εἴναι σοφοὶ ΙΟῦδροι; ἐψεύδοντο ἀντί; — “Οὐτε ἀναμοχλεύωμεν τὴν Ὅσσαν πρῶτον, ὥσπερ ήμιν ὑφηγεῖται τὸ ἔπειρον καὶ ὁ ἀρχιτέκτων Ομηρός,

Αὐτάρ ἵππον Ὅσσην Πήλιον εἴνοσί φύλλον.

— “Ορέας, ὥσπερ εὔδαιμος ἄμα καὶ ποιητικῶς ἐξειργαστάμιθα; 15 Φέρεις ἀναβάς, ίδιο, πήκη ταῦτα ἱκανα, η ἴποικοδομεῖν ἔτι δεῖσος. — Παπαῖς κάτω ἔτι ἐσμὲν ίν τῇ ὑπερείᾳ τὸ ψραδόν πέπο μὲν γὰρ τῶν ίδιων, μόγις Ἰωνία καὶ Λυδία φαίνεται. 20 Ἀπὸ δὲ τῆς ιστίρεας, ωπλίον Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρχαίων, * τὰ ἐπὶ ταῦτα τὸ Ἰερεία μόνα. Κάκινον 25 ἡ Κρήτη ἐπάνω σαφῶς. Μετακινητέα ήμιν, ὁ πορθμεῦ, καὶ η Οἴτη, ὃς ἔσκειν, εἴτα δὲ Παριασσός ἐπὶ τῷ πάσιν. ΧΑΡ. Οὕτω ποιῶμεν ὅρα μόνον μὴ λεπτότερον ἐξιργασθώμεθα τὸ ἔργον, ἀπορησκόνοις πέρα τὸ πιθανόν, εἴτα συγκαταρχέοιθότες αὐτῷ πικρᾶς τῆς Ομηρέως οἰκοδομητικῆς πειζα- 30 δόμου, ξυνίστιντες τῶν κρεανίων. ΕΡΜ. Θάξεις, ἀσφαλῶς γὰρ ξένη ἄπαντα μετατίθει τὴν Οἴτην, ἐπικυλιαδέσσθω καὶ δὲ Παριασσός. Ιδέ τοινιμοι αὐθίς. Εὖ ἔχει, τῶν χιτῶν ὁ γάρ ἐπὶ μικράν με ταῦτην τὴν μηχανὴν ἀσινέαζεις. 35 ΕΡΜ. Εἶγε μὲν ίδειν Ιθίλεις, ὁ Χάρων, ἄπαντα, εἰκὸν δὲ ἀμφω, καὶ ἀσφαλῆ, καὶ φιλοθιάμονα εἴναι. Ἀλλ' ἵχε με τῆς δεξιᾶς, καὶ φιλέ μη κατὰ τὸ διλοισθρόν πατεῖ. Εὖγε ἀνελπίσθας καὶ σύ. Καὶ ἐπιστρέψει δικόρυμβος δὲ Παριασσός ίστι, μίαν ἐκάτερον ἄκραν ἐπιλαβόμενοι, καθεζώμεθα. Σὺ δέ μοι ίδην εἰς κύκλῳ περιελέπων ἐπισκόπεις ἄπαντα.

* τὰ ἐπὶ ταῦτα τὸ Ἰερεία.]
The Places upon these - hither-
Parts of the Ister; that is,
“next to him as he stood.”
For the Article δὲ, with the Syl-

lable δὲ, as ὅδε, ίδη, τόδι,
is generally, as Stephanus ob-
serves, taken demonstratively
like ὅτι; as, εἰ τῆδε τῷ
πόλει, in hac urbe.

4. ΧΑΡ. Ὁρῶ γῆν πολλὴν καὶ * λίμνην τινὰ μεγάλην περιέρχεται, καὶ ὅρη, καὶ ποταμὸς, τὸν Κακούτην, καὶ Πυριφλεγόδονθε μείζονας· καὶ αὐθρώπες πάνυ σμικροῦς, καὶ τινας φωλεὺς αὐτῶν. ΕΡΜ. Πόλεις ἵκεῖται εἰσιν, θες φωλεὺς εἶναι νομίζεις. ΧΑΡ. Οἰσθα, ὁ Ερμῆς, ὃς ἀδὲν ημῖν κίτηται; ἀλλὰ μάτιν τὸν Παρνασσὸν αὐτὴν Κασαλία, τὴν Οἴτην, καὶ τὰ ἄλλα ὅρη μετεκινήσαμεν. ΕΡΜ. Ότα τί; ΧΑΡ. Οὐδὲν ἀκριβῆς ἔγωγε ἀπὸ τῆς υψηλᾶς ὥρας. Εὔθλομην δὲ εἰς τῷλεις, καὶ ὅρη αὐτὰ μάνον, ὥσπερ εἰς γεραφαῖς ὁρῶν, ἀλλὰ τες αὐθρώπες αὐτὲς, καὶ ἡ πράτησι, καὶ 10 οἰστα λέγουσιν, ὥσπερ ὅτε μὲν τὸ πρῶτον ἐνίσχυον εἰδεῖς γελῶντα, καὶ ἦρον με, ὅ, τι γελῶν. Ακέστας γάρ τινῳ ησθητὸν εἰς υπερθολήν. ΕΡΜ. Τί δὲ τότε τὸ; ΧΑΡ. Επὶ δειπνού οἷμας κληθεῖς ὑπό τινῳ τῶν φίλων, “Ἐξ τῶν υγεραίων μάλιστα ηὗω,” ἴση, καὶ μιτακὸν λέγοντες ἀπὸ τῆς τέγης 15 κιεραμίς ἱππισθεῖσα, εἰς οὖδ' ὅτε κινήσαινθε, ἀπέκτειναι αὐτὸν. Εγέλασα ἐν ἱππιτελέσανθε τὴν υπόσχεσιν. Εοικα δὲ καὶ εῦν ὑποκαταβήσεοθατι, ὃς μᾶλλον βλέποιμι καὶ ἀκέσθοιμι. ΕΡΜ. Εχεις αἰτέμας· καὶ τότο γάρ εἴηντασσομαί σοι, καὶ ὀξειδερκέστατον εἰς βραχεῖς ἀποφανῶ, παρ' Ομῆρον τινὰ καὶ πρὸς τότο ἐπωδὴν λαβῶν. Καπιτειδαὶ εἴπω τὰ ἔπη, μέμνησο μηκέτι αἱμελυνάττειν, ἀλλὰ σαφῶς τάσσαια δέξαι. ΧΑΡ. Λέγε μόνον. ΕΡΜ.

Ἄχλαν δ' αὖ τοῖς αἴτ' ὁφθαλμῶν ἔλον καὶ πεῖραν,

Οφέ εἰς γυνώσκης ἥμεν θεὸν ηδὲ καὶ ἀνδρα.

ΧΑΡ. Τί ίσιν; ΕΡΜ. Ήδη ὄρες; ΧΑΡ. Υπερφυῶς γε. Τυφλὸς ὁ Λυγκεὺς ἵκεῖται, ὃς πρὸς ἐμέ· ὡςε σὺ τὸ ἐπὶ τέττα προδίδασκέ με, καὶ αἰποχρίνει ἰρωτῶντα. Αλλὰ βύλει κατὰ τὸν Ομηρού καγώ ἔρωμαί σε, ὃς μάθης οὖδ' αὐτὸν αἱμελῆ οὐλα με τῶν Ομηρού; ΕΡΜ. Καὶ πόθεν σὺ ἔχεις τὸ 30 τῶν ἵκείναις, ιαύτης αἴτιος καὶ πρόσκαπτος ἐν; ΧΑΡ. Ορεᾶς; ὃνειδιγικὸν τότο εἰς τὴν τέχυην· ἔγων δὲ ὀπότε διπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ἐκψυχεῖθεντος αἰκάστας, ἵνιαν ἔτι μέμνημαι. Καὶ τοι χειρῶν ημᾶς εἰς μικρὸς τότε κατέλαβεν. Επεὶ γάρ ἥρξατο φέδων εἰς τάσιν αἰτιόν της 35

* Λίμνην ταῦτα.] Charon, very naturally, calls the whole Ocean a *Kind of a Lake*, because he never had seen any larger Extent of Water than that of

the Stygian Lake, or the other Rivers of Hell. They were, in all, six: — Styx, Acheron, Pélégethon, Lethe, Cocytus, Averno.

αὐδὴν τοῖς πλέοντις, “ * Ως ὁ Ποσειδῶν συῆγαγε τὰς νε-
“ φέλας, καὶ ἐτάραξε τὸν ωόντον, ὥσπερ τορύνη τινὰ
ιμβαλὼν

* Ως ὁ Ποσειδῶν, &c.] I can make litt'e Sense of this Language down to ναῦν, inclusive, as it stands, both here, and in the best Editions: For the third καὶ downward, instead of coupling a Verb to what goes before, as the former καὶ's have done, unnaturally subjoins the Participle κυκῶν to θύελλας ὠρέθυντο; so that κυκῶν is not only absurdly used, in that Respect, but also made a Nominate Case, to which there is no Verb, in the Sentence, either expressed, or understood. To this is added the Inconsistency of making ὑπὸ τῶν ἵπων to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above, as if Neptune had confused the Sea with the Verbes spoken by Homer. — The Reading κυκῶν ἱκύκησε, and Understanding ὑπὸ τῶν ἵπων, as following ἴμπισσων in the Sense, would make just Language and Sense of the Whole. Yet, I fear, that would be doing too great a Violence to the Text, because the Alteration, from κυκῶν to ἱκύκησε, would be taking too much Liberty. But, by throwing the Parts of the Sentence into the following Form, which I have presumed to follow, in my Translation, I find they will make both Sense and Grammar, without altering one Word: Which makes it, in some Sort, probable, that they might have been misplaced, in

the Transcribing. I, therefore, read it thus: Ως ὁ Ποσειδῶν συῆγαγε τὰς νεφέλας, καὶ πάσας τὰς θύελλας ὠρέθυντο, καὶ ἐτάραξε τὸν ποντὸν, ὥσπερ τορύνη τινὰ ιμβαλὼν τὴν τρίαιναν, καὶ ἄλλα πολλὰ πυκῶν τὴν θάλασσαν ὑπὸ τῶν ἵπων, χειμῶν ἀφιω καὶ γνόφῳ ἴμπισσων, ὅλιγη διεύ περιέτρεψεν ημῖν τὴν ναῦν. Of which, see my Translation. And I am the more induced to think, this might have been the original Position of the Text, because it makes the several Incidents to follow one another, in the Order of Nature; for it puts the Gathering of the Clouds, first; next to that, the Raising of the Storms; and, then, the Confusion of the Sea. But, lest I should seem to have gone too far, not only in altering the Position, but also in substituting my own Translation, I shall, for the Reader's Satisfaction, here, set down the vulgar Translation of the whole Period, Word for Word; which is as follows: — “ Εἴτενι,
“ postquam cantilenam quan-
“ dam navigantibus non ad-
“ modum prosperam neque
“ salutarem suisset auspiciatus,
“ carminum vi impulsus Nep-
“ tunus, & nubes convocabat,
“ atque tridente velut toryna
“ instrumento, quo in olla a-
“ liquid teritur, & agitatur in-
“ ter coquendum injecto, cum
“ fluctuum procellas excitavit,
“ tum aliis multis turbis uni-
“ versum miscerat mare, adeo

“ ἐμβαλὼν τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὥρθινε,
“ καὶ ἄλλα πολλὰ κυκῶν την θαλασσαν,” ὑπὸ τῶν ἵπων,
χειρῶν ἀφιώ καὶ γνόφῳ ἐμπιεσων, ὀλίγης διην περιέτρεψεν
ημῖν τὴν ναῦν. Ὁτὲ περ καὶ ναυτιασσας ἐκεῖνῳ ἀπῆμεσσε
τῶν ἔαψιδιῶν τὰς πολλὰς * αὐτῷ Σκύλλῃ, καὶ Χαρύδεσι, 5
καὶ Κυκλωπι. ἘΡΜ. Οὐ χαλεπὸν οὖν ἡ τοσούτη ἴμετν
ὅλιγα † γενι διαφυλάττειν.

ΧΑΡ. Εἰπὲ γάρ μοι·

Τίς γὰρ ὅδ' εἰς πάχισθεν ἀνὴρ οὗτος τε μέγας τε,

“ Εξοχῷ αἰθρίωπων κιφαλήν οὐδὲ εὐρέας ὄμως; 10

*ΕΡΜ. Μίλων ὁτεροῦ ὁ ἐκ Κρότωνος αἴθλητης. Ἐπικροτη-
σι, δ' αὐτῷ οἱ Ἑλληνες, ὅτι τὸν ταῦρον αἴραμενθεν φέρει διὰ
τὴν σαδιν μέσην. ΧΑΡ. Καὶ πόσην δικαιότερον ἂν ἦμι, ὦ
Ἐρμη, ἵπαινοιν, δις αὐτόν σοι τὸν Μίλωνα μεῖνθεν ὀλιγος ξυλ-
λαβῶν ἴνθησομαι ἐις τὸ σκαφίδον, ὅπόταν ἡκη πρὸς ἡμᾶς; 15
ὑπὸ τὴν ἀμαχωτάτην τὴν αὐλαγωνιῶν καταπαλαισθεῖς τὴν
Θανάτην, μηδὲ ξυνεῖς ὅπως αὐτὸν ὑποσκελέζει. Κατὰ οἰ-
μῶνται ημῖν δηλαδὴ μεμνημένθεν τῶν γεφων τετων, καὶ
τὴν κρότην. Νῦν δὲ μέγα φρονεῖ θαυμαζόμενθεν περὶ τὴν τε
ταύρην φορᾷ. Τι οὖν οἰηθώμεν; ἀρά † ἰλπίζειν αὐτὸν || καὶ 20
τεθνήσοδαι ποτε; ἘΡΜ. Πόθεν ικεῖνθεν θανάτην οὐν μη-
μονεύσσειν ἀν εἰς ἀκμὴν ποσαντή; ΧΑΡ. “Εα τέτον ωκείς
μακρὰν γέλωτα ημῖν παρέξοιλα, ὅπότε ἀν πλέιη, μηδὲ ἴμ-
πιδα, ωχ ὅπως ταῦρον ἔτι ἄρασθαις δυνάμενθεν.

“ ut parum absuerat, quin
“ tempestas, quae una cum
“ densa caligine imminebat,
“ navem nobis subvertisset.” —
The English Translation, by
Mr. Caspary, runs much in the
same wide Way.

* αὐτῷ Σκύλλῃ, &c.] Perhaps, the Meaning is, “ that
“ he vomited out many of his
“ Rhapsodies along with Scylla
“ and Charybdis, &c.” that is,
“ along with his Descriptions
“ of these;” which Meaning
I prefer.

† γεν. —] Though this Parti-
cle be, in the best Editions,
yet I see no Use of it, here,

since ἔν goes, a little before.

† ἰλπίζειν.] Stephanus shews,
that ἰλπίζω is sometimes taken,
in malam Partem, as in this
Place. And the Figure Cata-
chresis warrants it.

|| καὶ.] This Particle, here,
seems very odd. I know not,
how it comes in, except by un-
derstanding the Sentence, thus :
“ Is it, that he expects to die
“ also? (That is) Must we
“ think, that he expects to be,
“ at any Time, concerned with
“ Death too, as he is, at pre-
“ sent, engaged in the Affairs
“ of this Life?”

5. Σὺ δέ μοι ἵκεντο εἰπὲ, Τίς τε ἄρ' ὅδ' ἀλλῷ ὁ σιμι-
νὸς φώρε; ἐγχ. Ἔλλην ὡς ἔοικεν, ἀπὸ γὰρ τῆς γολῆς. ἘΡΜ.
Κῦρος, ὦ Χάρον, ὁ Καμβύσης, ὃς τὴν αρχὴν πάλαι Μή-
δου ἰχόρτων, νῦν Περσῶν ἥδη ἴποιησεν εἶναι. Καὶ Ἀσ-
5 συρίων ἕπειχθ. ἐτῷ ἵκετος, καὶ Βασιλῶντα παρεγένσατο·
καὶ νῦν ἐλασσούσι τὸν Λυδίαν ἔοικεν, ὡς καθελὼν τὸν Κροῖ-
σον, ἄρχοι ἀπάντων. ΧΑΡ. Ο Κροῖσθ. δὲ πεποντες καρ-
κεῖνός ἐσιν; ἘΡΜ. Ἐκεῖσε απόβλεψον ἵε τὸ μεγαλον
ἄκροπολιν τὴν τὸ τριπλῶν τεῖχον. Σάρδεις ἵκενται. Καὶ
10 τὸν Κροῖσον αὐτὸν ὄρας ἥδη ἵππον κλίνης χρυσῆς καθημέ-
νον, Σόλων τῷ Ἀθηναίῳ διαλεγόμενος; βέλες ἀκέσφαρην
αὐτῶν ὁ, το καὶ λέγοντο; ΧΑΡ. Πάνω μὲν ἐν.—ΚΡΟΙΣ.
“Ω ξένε Αθηναῖε (εἴδεις γάρ με τὸν πλεῦτον, καὶ τὸς θη-
15 “σαυράς, καὶ ὅσος ἀσημος χρυσός ἴσιν ὥμην, καὶ τὸν ἄλλην
πολυτέλειαν) εἰπέ μοι τίνα ἦγη τῶν πάντων αἰθρώπων
“εὑδαιμονεῖταν τίνα;” ΧΑΡ. Τί ἄρα ὁ Σόλων ἔρει;
ἘΡΜ. Θάρρει. Οὐδὲν ἀγενής, ὦ Χάρων. ΣΟΛ. “Ω
“Κροῖσος, ὀλίγοις μὲν εὐδαιμονεῖς. Εγὼ δὲ ἀν οἶδα, Κλέ-
“οβίη, καὶ Βίτωνα πήγημαι εὐδαιμονεῖτες γενίσθαι, τὰς
20 “τῆς ἱρείας παιᾶς.” ΧΑΡ. Τὰς Ἀργόθεν φησὶν ἐτῷ,
τὰς ἄμα πρώτην ἀποδανόντας, ἵπποι τὴν μητέρα ὑποδύντες
εἰλκυσαν ἵπποι τῆς ἀπήντης ἄχρι περὸς τὸ ιερόν. ΚΡΟΙΣ.
“Εγώ. Ἐχέτεταν τὰ πεντακισκυνοὶ τῆς εὐδαιμονίας.
“Ο δεύτερος δὲ τίς ἀν εἰν; ΣΟΛ. Τίλλω ὁ Ἀθηναῖος,
25 “ὅς εὐ τε ἔβιν, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.
“Εγὼ δὲ, καδαρμα, ἐσοι δοκῶ εὐδαιμονίαν εἶναι; ΣΟΛ.
“Οὐδέποτε οἶδα, Κροῖσος, πο μὴ περὸς τὸ τέλος ἀφίκη τῷ
βίῳ ὁ γαρ θώατος ἀκριβῆς ἐλεγχος τῶν τοιετῶν, καὶ τὸ
ἄχρι περὸς τὸ τέρμα εὐδαιμόνως διαβιώνειν.” ΧΑΡ. Καλ-
30 λογία, ὦ Σολων, ὅτι ὥμην ἐκ ἐπιλέλυσαι, * ἀλλὰ τὸ πορ-

* ἀλλὰ τὸ πορθμεῖον,
etc.] It seems to me strange
Language to say, “ That the
“ Boat should be the Judgment-
“ ment.” Nay, I doubt but
it is Nonsense. Therefore, *χρίσις*
must, here, signify *χριτήριον*,
“ that by which we can form
“ a true *Judgment* of any
“ Thing,” which I mean by
Examen, in my Translation;
though it is much to be doubt-

ed, whether *χρίσις* hath ever,
elsewhere, been taken, even in
this Sense. *Grævius* renders
the Whole, thus: “ Sed cym-
“ bam ipsam existimas esse ubi
“ de talibus judicium fieri ne-
“ cessere sit.” But how can
χρίσις signify, in his Way,
“ Locus ubi judicium fieri
“ possit,” without straining it
very hard?

Θμῖος αὐτὸς ἀξιοῖς γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνες ὁ Κροῖσος ἐκπέμπει; ἢ τί καὶ ἐπὶ τῶν ὄμων φέρεται; ἘΡΜ. Πλίνθης τῷ Πυθίῳ χρυσᾶς ἀπατίθησι, μισθὸν τῶν χερσμῶν, * ὑφ' ἀνὴρ καὶ ἀπολεῖται μικρὸν ὑγερον. Φιλόμαντις δὲ αὐτὴρ ἱκτόπους. ΧΑΡ. Ἐκεῖνο γάρ ἐγιν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποσιλλεῖ τὸ ὑπαχρον μετ' ἐρυθράτος· οὐν γάρ περιτον εἶδον, ἀκέντων αἰσ. ἘΡΜ. Ἐκεῖνο, ὡς Χάρων, τὸ αοίδιμον ὄνομα, καὶ πιξιμάχητον. ΧΑΡ. Καὶ μὴν ἡχὴ ὅρῳ ὡς, τι ἀγαθὸν αὐτῷ πρόστιγι, εἰ 10 μὴ ἄρα τὸτο μόνον, ὅτι βαρύνονται οἱ φέρουτες αὐτό. ἘΡΜ. Οὐ γάρ οἰσθα σοσι πόλεμοι διὰ τὸτο, καὶ ἐπιβυλαῖ, καὶ ληπτίαι, καὶ ἐπιορκίαι, καὶ φόνοι, καὶ δεσμοί, καὶ πλευραῖς, καὶ ἐμπορίαι, καὶ δελιτίαι. ΧΑΡ. Διὰ τὸτο, ὡς Ἐρμῆ, τὸ μὴ πολὺ τὸ χαλκὸν διαφέρον; οἴδα γάρ τὸ 15 χαλκὸν, ὅβολὸν ὡς οἰσθα παρὰ τῶν κατατλεόντων ἐκάστη ἐκλέγων. ἘΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολὺς· ὥστε πάνυ σπειδάζεται ὑπὸ αὐτῶν τὸτον δὲ ὀδίγον ἵκι πολλὴ τὸ βάθης οἱ μεταλλεύσινες ἀνορύτητοι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ ἔτερο, ὥσπερ ὁ μόλιθος, καὶ τάλλα. ΧΑΡ. Διε-20 νὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἡ αβίλτερίαν, οἱ τοστον ἔρωτα ἔρωτιν, ὡχεῖς, καὶ βαρέως κίηματος. ἘΡΜ. Ἀλλ' οἱ Σόλων γε ἐκεῖνος, ὡς Χάρων, ἔραν αὐτὴν φαίνεται, ὡς ὄρας. Καταγελᾶ γάρ τὸ Κροίσον καὶ τὴν μεγαλυχίας τὸ βαρύρα. Καὶ μοι δοκεῖ ἔρεσθαι τι βάλεται αὐτόν. Ἐπα-25 κέστομεν ἔν.

“ 7. ΣΟΔ. Εἰπέ μοι, ὡς Κροῖσος, οἷς γάρ τι διεσθας· “ τῶν πλίνθων τέτων τὸν Πυθίον; ΚΡΟΙΣ. Νὴ Δί· ♀ “ γάρ ἐγιν αὐτῷ ἐν Δελφοῖς ἀνάθημα ἐδίν τοιότον. ΣΟΔ.

* ὑφ' ἀνὴρ καὶ ἀπολεῖται.] I know not, how these Oracles could destroy Cæsus, except it was by giving him Hopes, or Assurances, that no Attempt upon him; or his Kingdoms, should succeed: And, no Doubt, but that, by such Suggestions, they often flattered Kings, who sent them great Presents. — Here also, καὶ stands oddly: And, perhaps, here too, the Meaning is, “ That these Oracles not

“ not only engage him, at present, but shall, also, be the Cause of his Death, by making him too secure.” Or, perhaps, rather, thus, “ He hath lost his Gold by these Oracles, and, in a little Time, he shall, also, lose his Life by them.”

‡ αβίλτερίαν.] Ἀβίλτερος (i. e. ὁ τὸ βάλτερον εἰνε βαλτίον μὴ γιγνώσκων) signifies a Fool. Sierb.

“ Οὐκέν μαχάριον οἶες τὸν Θεὸν ἀποφαίνειν, εἰ κλήσαιτο
 “ ἐν τοῖς ἄλλοις, καὶ πλίνθες χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ
 “ ὁ; ΣΟΛ. Πολλῷ μοι λέγεις, ὡς Κροῖσος, πενίαν ἐν τῷ
 “ ὄρανῷ, εἰ ἐκ Λυδίας τὸ μετατέλλεσθαι τὸ χρυσόν διῆ-
 5 “ σει αὐτὲς, ἢ ιπιθυμήσωσι. ΚΡΟΙΣ. Πῶς γὰρ τοσστό;
 “ ἀν γένοιτο χρυσὸς ὅστε παρέημιν; ΣΟΛ. Εἴπι μοι,
 “ σίδηρον δὲ, φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ στάντι τι.
 “ ΣΟΛ. Τῇ βελτίστῳ ἄρα ἐνδεις ἴστε. ΚΡΟΙΣ. Πῶς ἀ-
 “ μάνιον ὁ σίδηρος χρυσίς; ΣΟΛ. ὃ Ήν ἀποκρίνη μηδὲν
 10 “ ἀνακαλῶ, μάθοις ἂν. ΚΡΟΙΣ. Ἐρώτα, ὡς Σόλων.
 “ ΣΟΛ. Πότερον, ἀμείνων οἱ σώζοντές τινας, ἢ οἱ σώζο-
 “ μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδὴ. ΣΟΛ.
 “ Αξέ ἐν τῷ Κῦρος, ὡς λογοποιῆσί τινες, ἐπίνη Λυδοῖς,
 “ χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ γεατῷ, ἢ ὁ σίδηρος
 15 “ ἀναγκαῖος τότε; ΚΡΟΙΣ. Ο σίδηρος δηλαδὴ. ΣΟΛ.
 “ Καὶ εἴγε μὴ τέτον παρασκινάσαιο, οἰχοίτο ὡς σοι ὁ
 “ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφῆμει,
 “ ὡς ἀνθρώπε. ΣΟΛ. Μὴ γένοιτο μὲν ἐν ὅτῳ ταῦτα.
 “ Φαίνη δὲ ἐν ἀμείνων τὸν σίδηρον ὄμολογῶν. ΚΡΟΙΣ. Οὐκ-
 20 “ ἐν καὶ τῷ Θεῷ κελεύεις σιδηρᾶς πλίνθες ὥστε δέναι με,
 “ τὸν δὲ χρυσὸν ὅπίσω αὖθις ἀνακαλεῖν; ΣΟΛ. Οὐδὶ σι-
 “ δῆρις ἐκεῖνός γε δένεται· ἀλλ’ ἐν τε χαλκὸν, ἐν τε χρυ-
 “ σὸν ἀσθῆτης, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον ἵση ἀνα-
 “ τεθεικῶς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Διελφοῖς αὐτοῖς ἢ
 25 “ τινὶ τυράννῳ λητῆ· τῷ δὲ Θεῷ ὄλιγον μέλει τῷ σὸν χρυ-
 “ σσωποιῶν. ΚΡΟΙΣ. Αἰσὶ σύ μα τῷ πλέτῳ προσπολεμεῖς,
 “ καὶ φθονεῖς.” ΕΡΜ. Οὐ φέρεις ὁ Λυδὸς, ὡς Χάρων, τὴν
 παρρησίαν, καὶ τὴν ἀληθείαν τῶν λόγων· ἀλλὰ ξένοι αὐτῶν
 δοκεῖ τὸ πρᾶγμα, πέντε ἀνθρώπος φυχὴ ὑποπήσσων, τὸ δὲ
 30 * παρισάμενον ἐλευθέρως λέγων. Μεμνήσται δὲ ἐν μικρὸν
 ὑγερον. τῷ Σόλωνος, ὅταν αὐτὸν δέη ἀλόντα ἵππο τὴν πυραῦ
 ὑπὸ τῷ Κύρῳ ἀναχθῆναι· ἵκεσται γὰρ τῆς Κλωθῆς πρώτην
 ἀναγνωσκότης τὰ ἱκάσμα ἐπικεκλωσμένα. Εἴ οὖς καὶ ταῦτα
 ἐγέγραπτο, “ Κροῖσον μὲν ἀλῶνται υπὸ Κύρου, Κῦρον δὲ αὐ-
 35 “ τὸν ὑπὸ ἱκεινοῦσὶ τῆς Μασσαγέτιδος ἀποθανεῖν.” Ορᾶς

* μετατέλλεσθαι.] Mit-
 tore qui aduebat. Stepb.

† Ἡ ἀποκρίνη.] If you
 would argue. See the Notes
 upon Dial. xxxi.

* παρισάμενον.] Ut pa-
 risāsθai dicitur pro in mentem
 venire, ita παρισάσαι pro men-
 ti alicuius indere, Stepb.

τὴν Σκυθίδα τὴν ἐπὶ τῷ Ἰππῷ τῷ λινκῷ ἔξελαύνσαν;
ΧΑΡ. Νὴ Δία. ἘΡΜ. Τῷμορις ἐκείνη ἴστι· καὶ τὴν κι-
φαλήν γε ἀποτεμέσσα τῷ Κύρῳ αὐτῇ ἐς ἀσκὸν ἐμβαλεῖ πλή-
ρη αἴματον. Ὁρᾶς δὲ καὶ τὸν υἱὸν αὐτῷ τὸν οιανίσκον;
Καρμύσης ἐκεῖνός ἐσιν. Οὗτος βασιλεύσσει μετὰ τὸν πα-
τέρα, καὶ μυρία * σφαλεῖς ἢ τε Λιβύη καὶ Αἰθιοπία, τὸ
τελευταῖον μανεῖς ἀποθανεῖται, ἀποκλίνας τὸν Ἀπιν. ΧΑΡ.
Ω πολλῶν γέλωτος. Ἀλλὰ νῦν τίς ἀν αὐτῷς προσθλήψειν
ἔτις ὑπερφρονεῖταις τῶν ἄλλων; ή τίς ἀν πιεύσειν, ὡς
μετ' ὀλίγους ἔτος μὲν αἰχμάλωτος ἔγαι, ἔτος δὲ τὴν κιφα- 10
λὴν ἔξει ἐν ἀσκῷ αἴματος;

8. Ἐκεῖνος δὲ τίς ἐσιν, ὁ Ἐρμῆ, ὁ τὸν παρφυρὰν ἴφι-
γρίδα ἰμπιπορημένος, ὁ τὸ διάδημα, ὃ τὸν δακτύλιον ἐ-
μάργυρος ἀναδίδωσι τὸν ἵχθυν ἀνατεμών,

Νήσων ἐν ἀμφιρύτῃ, βασιλεὺς δέ τίς εὑχεῖται εἶναι; 15
ἘΡΜ. Εὔγε † παρῳδῆς, ὁ Χάρων ἀλλὰ † Πολυκράτην
ὅρᾶς τῶν Σαμίων τύραννον εὐδαιμονα σιόμενον εἶναι. Ἄταρ
καὶ Ἐπόντος αὐτὸς ὑπὸ τῷ παρεγεντῷ οἰκέτη Μαιανδρία προ-
δοθεὶς Ὁρούτη τῷ σατράπῃ, || ἀνασκολοπισθήσεται, ἀθλο-

* σφαλεῖς.] Properly, *triped up*. Hence, it is used to signify a Person *overthrown in his Projects*. I, therefore, render it, *inceptis-frustratus*. The Part of Cambyses's History, here, alluded to, is that of his having, first, destroyed the Temple of *Apis*, and the other Egyptian Gods, and, thence, sent a great Army to *Libya*, to demolish the famous Temple of *Ammon*; which Army was intirely lost, in the sandy Deserts of that Country, by which, he was σφαλεῖς, *overthrown in his Projects*. See Herod. Lib. ii. and Juſtin, Lib. i.

† παρῳδῆς.] *Pαρῳδῶν* signifies to *make Verses*; in *Mimickry* of another Man's, for the Sake of *Humour*, which is what we call *Burlesquing*. So (as Stephanus shews) the first Line of Homer's *Odyſſea* hath, from

"Ἄιδρά μοι ἔνεπε μῆσα
πολύτροπον, —
been burlesqued to

"Ἄιδρά μοι ἔνεπε μῆσα
πολύκροτον, —
πολύτροπος signifying, *much versed in the Knowledge of the World*; but πολύκροτος, *much clapped, or applauded*. — The Burlesque in, Νήσων ἐν ἀμφιρύτῃ — βασιλεὺς δέ τίς εὑχεῖται εἶναι, seems to me to consist in Cbaron's Patching up an intire Verse, in Homer's Stile and Manner, by joining two Scraps of Homer's own Poetry.

‡ Πολυκράτην.] See the Note to Πολυκράτης, in *Dial.* xxxii.

|| ἀνασκολοπισθήσεται.] *Palo-infixus-sollitus. Stepb.*

ἐκπισῶν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῷ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθοῦ ἴστάνσα. ΧΑΡ. Εὔγε, ὁ Κλωθοῖ γε νικῶς καὶ αὐτὸς, ὁ βιλτίση, καὶ τὰς κεφαλὰς ἀπότεμνε, καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν ἄθρωποι ὄντες. Ἐν τοσέτῳ δὲ ἐπαιρέσθων, ὡς αὖ ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπισύ-
5 μενοι. Ἔγὼ δὲ γελάστομαι τότε γωρίσας αὐτῶν ἱκαγού γυμνὸν ἐν τῷ σκαφιδίῳ, μῆτε πορφυρίδα, μῆτε τιάραν, η
κλίνην χρυσῆν κομίζοντας.

9. ΕΡΜ. Καὶ τὰ μὲν τέταυ ἀδεῖξε. — Τὴν δὲ πληθὺν,
10 ὁ Χάρων, ὄρᾶς, τὰς πλέοντας αὐτῶν, τὰς πολεμῶντας, τὰς δικαζομένας, τὰς γεωργῶντας, τὰς δανείζοντας, τὰς προσατ-
τέντας; ΧΑΡ. Ορῶ ποικίλην τινὰ τύρων, καὶ μεγὸν ταρα-
χῆς τὸν βίον, καὶ τὰς † πόλεις γε αὐτῶν ἐοικείας τοῖς σμήνεσιν, ἐν οἷς ἄπας μὲν * ἴδοντες τι κέντρον ἔχει, καὶ τὸν πλησίον κεντεῖ. Ὁλίγοι δέ τινες ὥσπερ σφῆκες ἄγνοι, καὶ
15 φέρουσι τὸν † ὑποδεέγερον. Οἱ δὲ περιπετόμενοι αὐτὸς καὶ ξυμπολιτεύεται γε εὐ-
τ' ἀφαιδεῖς ὅτῳ ὄχλῳ, τίνες εἰσίν; ΕΡΜ. Ἐλπίδες, ὁ
Χάρων, καὶ δειματα, καὶ ἄνοιαι, καὶ ἡδοναί, καὶ φιλαργυρίαι,
καὶ ὄργαι, καὶ μίση, καὶ τὰ τοιαῦτα. Τέταυ δὲ η ἄγνοια
μὲν κάτω ξυναναγμένηται αὐτοῖς καὶ ξυμπολιτεύεται γε εὐ-
20 Δία, καὶ τὸ μῖσθον, καὶ η ὄργη, καὶ ζηλοτυπία, καὶ αἱμάθεια,
καὶ ἀπορία, καὶ φιλαργυρία. Οἱ φόβοι δὲ καὶ ἵλπιδες ὑπε-
ράνω πετόμενοι, οἱ μὲν ἴμπιπτω, ἐκπλήγττει ἐνίστε, καὶ ὑπο-
τέσσιν ποιεῖ· αἰδὲ ἵλπιδες ὑπὲρ κεφαλῆς αἰωρέμεναι,
ὅπότ' αὖ μάλιστα οἴηται τις ἐπιλήψισθαι αὐτῶν, ἀνα-
25 τάμεναι οἰχοῖται, κεχηρότας αὐτὸς ἀπολιπθσαι· ὅπερ καὶ
τὸν Τάνταλον κάτω πασχοῖται ὄρᾶς ὑπὸ τὸ ὅδατον. Ἡν
δὲ ἀπινίσης, κατόψει καὶ μοίρας ἀνω ἐπικλωθέσθαις ἐκάγη τὸν
† ὑπερσκλητόν, ἀφ' οὗ ὑρτῆσθαις ξυμβέβηκεν ἀπαίλας ἐκ λεπ-

[Πολιτεῖς σμήνεσιν ιοικείας.]
The Meaning is, that the People
of the Cities are like Swarms of
Bees.

* ἴδοντες τι κέντρον.] Some
peculiar Sting; by which is
meant, that particular Way each
Man hath in hurting his Neigh-
bour, such as by Fraud, Tre-
achery, or Murder, &c. For
Men's different Dispositions di-
rect them to different Ways of
being wicked.

+ ὑποδεέγερον.] Debilissem:
Ab ὑποδεόματι, egeo. Steph.

† ἄτρακτον.] Not the Di-
staff, as some are apt to think,
but the Spindle.

— terestem versabat pollice
fusum. Ovid. and
— Dixerunt, Currere, fusis,
Virg.

Which cannot agree to Dīstaffs,
that are always fixed, having
whatever is to be spun tied upon
them.

Τὸν ημέτων· Ὁρᾶς καθάπτει ἀράχνη τίνα καταβαίνοντα
ἔφ· ἔκαστον ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρῶ πάντα λεπίδα
ἴκαστη ηῆματι ἐπιπλεγμένον γε τὰ πολλά· τότε μὲν ἕκει-
νυ, ἕκεῖνο δὲ ἄλλω. ἘΡΜ. Εἰκότας, ὁ Πορθμεὺς εἶμαι-
ται γαρ ἕκείνῳ μὲν ὑπὸ τέττυ φονευθῆναι, τέττῳ δὲ ὑπὸ ἄλ-
λῳ· καὶ κληρονομῆσαι γε τότου μὲν ἕκείνῳ, ὅτι ἀνὴρ μικρό-
τερον τὸ ηῆματι ἕκείνον δὲ αὐτὸν τοιόνδε γάρ τι οὐ⁵ ἐπι-
πλοκή δηλοῖ. Ὁρᾶς δὲ ἣν ὑπὸ λεπίδης κρεμαμένης ἀπαντας;
καὶ τὸτος μὲν αιστασθεὶς ἄνω μετέωρος ἴσι, καὶ μετὰ
μικρὸν καταπισθεὶς, ἀποέργαγενθε· τῇ λίκῃ, ἐπειδὰν μηκίτι¹⁰
ἀπέχει τρεῖς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται· ἔτο-
δὲ ὄλιγον απὸ γῆς αἰωνύμωνθε, ἢν καὶ πεσοῦ, ἀφορητὸν κεί-
σεται, μόγις καὶ τοῖς γείτοσιν ἐξακονθίσθε· τῷ πλώματον.
ΧΑΡ. Παγύλοισα ταῦτα, ὁ Ἐρμ.

10. ἘΡΜ. Καὶ μὴν εὖδε εἰπεῖν ἔχοις ἀν κατὰ τὴν ἀξίαν¹⁵
ὅπως ἴσι καταγύλαγα, ὁ Χάρων· καὶ μάλιστα αἱ ἄγα τσυ-
δαι αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἰχισθαι, ἀπε-
πάγεις γινομένες ὑπὸ τῆς βιλτίγες θανάτου. "Ἄγνελος δὲ αὐ-
τῷ, καὶ ὑπηρέταις μάλα πολλοί, ὡς ὄρας, τὸ πτίσαλον, καὶ
πυροτοί, καὶ φθόνοι, καὶ περιπνευμονίαις, καὶ ξιφοί, καὶ ληγύ-²⁰
ρια, καὶ κάνεια, καὶ δικασταί, καὶ τύραννοι, καὶ τέτταν ὕδε
ὄλιγος αὐτής εἰσέρχεται, ἵστηται εἰν τῷ πράτιστον. "Οταν δὲ
σφαλῶσι, πολὺ τὸ "Οτιοτοί," καὶ "Αἰ αἰ," καὶ "Ομοί
μοί." Εἰ δὲ εὑδὺς ἐκ ἀρχῆς ἴνιόνων ὅτι θιντοί τέ εἰσιν
αὐτοῖς, καὶ ὄλιγος τέττον χρόνος ἐπιδημησάντες τῷ βίῳ, ἀπί-
ασιν, ὥσπερ εἰς ὄντες τράπεζας, πάντα ὑπὲρ γῆς αφίσθεις, ἕξειν
τε ἀν σοφρανίσεσθον, καὶ ἥτιον ἡνιῶντο ἀποθανόντες· τοῦ δὲ εἰς
αἱ ἐλπίσαντες χρησθαί τοῖς παρθέσιν, ἐπειδὰν ἐπιστὰς ὁ
ὑπηρέτης καλῇ, καὶ ἀπάγγει, πεδίσας τῷ πυρετῷ, ἢ τῇ
φθόνῳ, αγαπαντίστι πρέστης την ἀγωγὴν, ἢ ποτε προσδοκή-³⁰
σαντες αἰστασθεῖσθαι αὐτῶν. || *Η, τί γάρ με ἀ-

* ἐπιπλοκή.] I chuse to render this Word *Implexus*, *the-Tying-on of the Threads upon the Heads of Mortals*.

+ ἔτος.] Meaning a *Great-Man*; while *Death* (as we are apt to say) makes a *great Noise*.

† ἕπισθος.] *Quotidian A-gue*, in which (as I am well informed) the Heat instantly suc-

ceeds the Cold; but in which (according to *Sterbannus*) the Heat and Cold are felt, at the same Time. Ab ἕπισθος, *misis*.

|| *Η, τί, &c.] This Sentence will prove obscure to Beginners, if they do not carefully observe the explanatory Words, in the Translation,

ποιήσειν ἐκεῖνῷ, ὁ τὴν οἰκίαν σκυδῆ οἰκοδομέμενῷ, καὶ τὰς ἱρυάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἔξει τέλος αὐτῷ, ὁ δὲ, ἄρτι ἐπιθέτος τὸν ὅροφον, ἀπίσιος, τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ διπιπήσας 5 ἄθλιος ἐν αὐτῇ; Ἐκεῖνος μὲν γάρ ὁ χαίρων, ὅτι ἀγέναια παιδία ἔτεκεν αὐτῷ ἡ γυνὴ, καὶ φίλως διὰ τὸτο ἐγιᾶν, καὶ τένομα τῷ πατρὸς τιθέμενος, εἰ ἥτις γάτος ὡς ἐπιταίτης γενόμενος ὁ παῖς τεθνήσεται, ἀρά ἂν σοι δοκεῖ χαίρειν επ' αὐτῷ γενομένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχῆται 10 οἶπι, τῷ παιδὶ ἐκεῖνον ὁρᾶ, τὸν τὸν ἀβλητὸν πατέρα, τῷ 'Ολύμπια νενικηκότος' τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον ὅχι ὁρᾶ, ὃδὲ οὖδεν ἀφ' οἷς αὐτῷ κρόκης ἐκρίματο. Τὰς μὲν γὰρ περὶ τῶν ὅρων διαφερομένες ὁρᾶς ὅσοι εἰσὶ, καὶ τὰς ἔνυαγερίσοντας τὰ χρήματα, εἴτα πρὶν ἀπολαῦσαι αὐτὸν τῶν καλεμένης, ὑφ' ἣν εἰποι, ἐπισύνων αἰδέλων τε καὶ ὑπηρεῖαν; ΧΑΡ. Ὁρῶ πάντα ταῦτα, καὶ πρὸς ἴμαυλὸν ἵγειρον, τί τὸ ηδὺν αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνο ἴσιν, γε τερψμένοις ἀγανακτίσιν.

II. ΕΡΜ. Ἡν γέν τὰς βασιλίας ἴδη τις αὐτῶν, οἵτις 20 εὑδαιμονέστατοι εἶναι δοκεῖσιν, ἔξω τῷ ἀβίσσαις, καὶ ὡς φῆς, ἀμφισόλει τῆς τύχης, ωλείω τῶν ηδίων τὰ αἰναὶ εὐεσπειριανοὶ προσόντα αὐτοῖς, φόβυς καὶ παραχασί, καὶ μίση, καὶ ἐπιθελασί, καὶ ὅργας, καὶ κολακείας· τυτοῖς γάρ ἀπαντεῖς ἔνινισσα. Ἔω πάνθη, καὶ νόσυς, καὶ * πάθη, εἰς ἰσοτιμίας δηλαδὴ 25 ἄρχοντα αὐτῶν, † ὅπε δὲ τὰ τέτων ποιηρὰ, λογίζεσθας κατερός

* πάθη.] *Passions.*

† ὅπε δὲ, &c.] I have endeavoured to render these Words, down to εἰς, inclusive, according to the generally received Sense of them, being that of the other Translation. But Gronovius translates them, thus: "Quum, vel, ubi verò hæc sunt regum mala, opportunitas num, vel, præstid est, colligere, qualia sunt privatorum." And, indeed, it must be granted, that ὅπε most naturally and strongly signifies "ubi," as δὲ

also doth "verò," and as κατερός likewise doth "opportunitas." Nay, I greatly doubt, whether, in any Author whatsoever, κατερός be used to signify any Thing but "a seasonable Time," or, "the Opportunity of doing any Thing." But still, upon these Considerations, I should chuse to render it thus: "Ubi vero mala horum (scil. regum) sunt, ibi datur occasio colligendi qualia sunt privatorum." δὲ shews plainly, that

καὶ οὐταντὸν τὰ τοῦ ιδίωταν ἀντίθετο. **ΧΑΡ.** Ἐθέλω γὰρ σοι
ἄντες, εἰπεῖν, φτιηνή οἰκεῖαν μοι ιδέαν, οἱ πεδιῶντες, καὶ
ἡ βίθυνται αὐτῶν. Ἡδη ποτὲ πομφόδημας εἴη ποτα
ιδίωσιν ὑπὸ ξεμηνῆς την καταρρέστησιν αὐτούσινας; ταῖς
φυσαλίδας λέγω, αφ' ἣν ξυσταγίρεται ὁ αφρός. Ἐκεῖνοι
τοιούτοις αἷς μήρας τηνε μικραῖς θέσι, καὶ αυτοῖς εἰκαΐδησι,
ἀπέσβοσαν αἵδες ἐπὶ πλάνοι διαρκεύσι, καὶ τὸ προσχυρόντες
αὐταῖς τὴν ἄλλων, αὐταῖς ὑπερφυσάμεναι εἰς μέγιστον δύκον
αἴρονται. Εἶτα μέτα τοι κακίης παῖδες εἰρηρηγούσας
ποτε ὃ γαρ οἴοντες ἄλλων γνωσθαι. Ταῦτο ἴστιν ὃ αἴσθατο
πάντας βίθυνται. **Ἀπαντής** ὑπὸ πινύματος ἐμπορισμένοι, εἰς
μήραν μετέβησαν, αἵδες ἀλάτιας, καὶ οἱ μήρες ὀλιγοχέροις ἔχοντες, καὶ
ἀκύμοροι τὸ φύσημα, οἱ δὲ ἄμα τὴν ξυστησαν ισταύσαντο
πάσι τῷ ἀποξέμαγηται ἀγαγκαῖον. **ΕΡΜ.** Οὐδέποτε χαίρουν
εὐτὸν τῷ Όμηρον οἰκαπας, ἡ Χάριτ, ὃς φυλλοίς τὸ γήρανθον αἴσθατο
τῶν δρομοῖς.

12. ΧΑΡ. Καὶ τοιότοις ὅπλοις, ἡ Ἐριτή, ὅρας οὐαὶ πολε-
ὺσι, καὶ ὡς φιλοτιμῆται περὸς ἀλλήλων ἀρχῶν πάρει, καὶ τι-
μῶν, καὶ μίστην ἀμιλλάρινοι, ἀπειράπαντα καταλιπόντες
αὐτός, δεῖσις ἵνα ὀνολὸν ἰχοῦται, ἥκειν περὶ οὔπος. Βεβηλο-
ῦ ἐπειπερ ἐφ' ὑψηλοῦ ἴστην, ἀκαρναῖας παρμένηθεις, πα-
ρενίσσων αὐτοῖς “ἀπίχεισθαι μήτ τῶν ματαίον πόνου,
“ζῆτε δέ, αἵ τὸν θάσατον πρὸ ὄφθαλμον ἰχοῦται,” λέγουν
“Οἱ ματαίοι, τί ἰσπυραττε περὶ ταῦτα; Παυσασθε
κάμψοντες” ὁ γαρ οἱ αἵ τον βιώσοσθε. Οὐδέποτε τὴν ιθαῦθα 25
“σιρηνῶν αἴδιον ἴστιν. Οὐδέποτε αἵ πάσαγοι τις αὐτῶν τοῦ ζεῦ
“αὐτῷ ἀποθεάνει. Άλλ’ αἰάγκη τὸν μήραν γυμνόν οἰχεισ-
“θει, τὴν οἰκίαν δὲ καὶ τὸν αὔρον, καὶ τὸ χρυσίον αἵ αλ-
“λων οἴκαι, καὶ ματαβαλλεῖν τὰς δισπάτας”—Εἰ ταῦτα,
καὶ τὰ τοιάντα εἰς οἰκους ιμβούσατε μάτοις, ὡς ἀν οἴητε 30
μήγα ὀφεληθῶτες τὸν βίον, καὶ αὐτοφεύτερους ἀν γινέσθαι
παραπολού; **ΕΡΜ.** Ω μαλάξει, οὐκ οἰσθα μῆταις αὐτός ἐ

that a Sentence begins at ὅπων; so that there should be a full Stop immediately after αὐτῶν.—I have, I say, in my Translation, rendered it, according to the generally received Sense, which is that of the other Translation, but am sure I mistook the true Meaning: Yet I let

it stand, as it is the received Sense.

[τῆς μικραῖς.] Infans.

[προσχυρόδημον τὸν ἄλλον.] That is, when some Men submit their Fortunes and Industry to the Aggrandizing of others, and, as it were, hand themselves to them.

αγνοεῖ, καὶ ἡ πάτη διατίθεται, ὡς μηδὲ ἡ τρωτῶν
τῆς διαστήθηται αὐτοῖς τὰ ὄντα, τοσάτην πηρῷ θυσα-
εῖται, οἷον τῷ Οδυσσεῖ τὸ ταίριον θύρασι, δέπι τῆς
Σειρῆνος αὐτοῦ ποτὸς. Πάλιν δὲ αὖτε πειθεῖται ἀσ-
τοῖς, ἵνα καὶ σὺ πειραγεῖς αἰσχραγῆς; διότις γάρ παρ' ὑμῖν ἐ-
λθῃ δύστατος, τέτοιο θλαῦθος ἐπεγένεται. Πάλιν
αλλά τοῖς αὐτῶν ὅλιγοις εἰς παραδίδευμένοις τὸν πυρὸν ἔτι τὰ
ὄντα, ωρὸς τὴν αλιθίαν τὸν αἴσθητος, δέκινον διδοξόντος τὸ
τὰ πράγματα, καὶ κατεγγυάλοτος σᾶν ἔτι. ΧΑΡ. Οὐκέτι
τοικεῖτος γενεθλίονται μηδέποτε μαρτυρίου. ΕΡΜ. Πάριτὸν ταῦτα λέγεται
ωρὸς αὐτοῖς ἡ ιστοσιν. Ορᾶς ὅπερις ἀποστολεῖς τῶν πολλῶν,
καταγεγένετος τῶν γηγορίων, καὶ θάμνῳ θάμνῳ αἰστοσούλαια
αὐτοῖς, αλλά δῆλοι εἰσὶ δρασμὸι ηὗται θελαύθετοις περὶ φύματος
αὐτὸς τὸ βίος, καὶ γάρ καὶ μισθώται ἐλίγους αὐτῶν τὰς α-
γγειλασίας. ΧΑΡ. Εὔχε, ὁ γηγόριος.—Πλὴν τῶν ὅλιγοις εἰ-
σιν, ὁ Ερμῆ. ΕΡΜ. Ικαροὶ καὶ ἔτοι.—Αλλά πατίωμεν
ἡδη.

13. ΧΑΡ. Εἴ τοι ἴποθντες πολλαῖς, δὲ Ερμῆ (καὶ μον-
δίζεται αὐτὸς, ίπταται ἐπὶ τὰ περιήγητα ποτοφαγά), ταῖς αἰσ-
θούσιαι τῶν συμματωνίαι, ίπτο κατορύπιστοι, θιάσασθαι. ΕΡΜ.
Ηρία, οὐ Χάρον, καὶ τύμβος, καὶ τάφος παῖδες τὰ τεταυ-
τα. Πλὴν τούτῳ τῶν πόλεων ἐπίπλοι τὰ χώματα δρῦς,
καὶ τὰς ἡγεμόνας, καὶ πορειῶντας εἰπεῖν πάλια περιερχοῦσαι,
καὶ συμματοφοράκια ἔτι. ΧΑΡ. Τι δέ, οὐκέτιον ταφαῖσθαι
εἰπε τῶν χωμάτων, καὶ βεδρούς τινας ὄρεζασθεν, καίσοι το-
ταῦται τὰ πολυτελῆ δεῖπτα, καὶ εἰς τὰ ὄργυρατα οἴνος, καὶ

* Σειρῆν.] See Littleton's Dictionary for them; where you will also read what Ulysses did, with Regard to them.

+ ἀποκλίνασθε.] He speaks, as if all Mankind were carried, one Way, toward Fallacy and Vice, which stand on one Side, except a very few wise Men who turn off to Truth and Virtue, which are placed on the opposite Side. He, perhaps, means only the Seven wise Men of Greece; because Lucian avoues all the other Philosophers, as appears from Dial. xxiii.

† γύμνας.] Square Pillars (as Suidas says) which were erected near Tombs, with Inscriptions relating to the Dead.

Τύμβον καὶ σύλη — Hom. II. xvi.

§ Λίσσα.] Meaning the Pits near the Tombs.

‡ μοσαίς.] Νέων, properly, signifies new, so φίσιν. It also, as Stephanus shews, signifies γέ-
νερον, or wind up Thread into a Bottom; and, from thence, στρέψον, to steep up.

μεδίκρατος, ὃς γὰν εἰκάσαι, Ηχίωνι; ΒΡΜ. Οὐκ οἶδα, ἀλλὰ Πορθμαῖ, τί ταῦτα ἡρός τος οὐ κάθε. Πικτίρκαστος δὲ ταῖς φυχῇσ αναπιρομένας καταθνε, δειπνοῦ μὴν ὃς εἶπεται φοριπτομένας τὴν κύσσαν, καὶ τὸν καπιόν, πίνει δὲ αὐτὸν τὸ βοθρὸν τὸ μεδίκρατον. ΧΑΡ. Ειπίνεις ἔτι πίνεις η δοθεῖν, ἀλλὰ τὰ κρανία ἐγράτατα; καὶ τοι γιλοῦσιν εἰμὶ σοι λέγον ταῦτα, δυσημέραι κατάγοντι αὐτούς. Οἴσθι δέ εἰ δημοψίη ἀπὸ ἑταῖρος αὐτοῦ, ὥποχθόνιος μεθύμενος. Επιτίστοι καὶ παγύδειοι ἀν, ἀλλὰ Ερυη, πασχοῦ, μηδὲ δίλγας περιθύματος ὄχη, εἰ δέπι μηδεπάγουσιν μόνον αὐτοὺς, μηδὲν καὶ 10 αὐδοῖς αὐτούς περιμένεις. Τοι μάσταιοι, τῆς ἀσίας, μηδὲν δέοντος πλίκοις ὅροις διακίρρηται τὰ περάν, καὶ τὰ ζάνταν περιθύματα, καὶ εἴσα παξ ἡρῷον ἔσται, καὶ δέται.

* Κάτωνος ὄφες; οὐ, τοῦ ἀπομέθε αὐτὸς ὅτι πλαχεῖ τόμβων.

15

* Εἰδος οὐ τιμῆς Ἰρεών κρείσιον; Αγαμέμνων.

Θερσίτης δὲ Ιον. Θετίδης παῖς ηὔκομοιο.

Πάντος δὲ μοῖρας ὅμως πεπύντα αἰμιντανά κάρηνα.

Τυμοῖς τοι, ξηροῖ τε, καντάσθησθε ασφοδελῶν λειμῶνα.

* ΒΡΜ. Ήρακλεῖς, μὲν πελών τὸν "Ομηροῦ τὸν ἱερατλαῖς. 20 Άλλος ἵπποτερος αὐτομοπάτε με, θέλω σοι δεῖξαι τὸν τὸν πληθεῖς τάφου. Ορῆς τὸν ἐπὶ τῷ Θαλάσσῃ; Σίγουσον μὲν ἐκεῖτο τὸ Τερψίκορνος αὐτακέν δὲ οἱ Λίας τίθασθαι οὐ τῷ Ρούτειν.

ΧΑΡ. Οὐ μεγάλοι, ἀλλ' Ερυη, οἱ τάφοι.

λίτη,

* Homer.

† ιταντλαῖς.] You pump up; joaking upon Cogron's Business of Pumping the Water out of his Boat.

‡ ἀλλὰ κατὼν ἀκύομεν.] Stephanus accounts for the Accusative Case after *ἀκύον*, as it is, here, put, by observing that *ἀκύον*, upon such Occasions, signifies *fando-audito*, to bear-off-by-Report. Xenophon hath a similar Expression, where he saith, οὐδὲν ἄκυον περιέργεια διαπρατίσμαντο τὸν

Kupfer. Ped. Lib. i. And Latinian another, in his Dream: "Oportet τὴν Νιόβην ακύομεν, as we bear of Niobe. And I doubt not, but Horace hath adopted this Kind of Expression, where he has,

*Audire pugnas vitio parentum
Rata juvenis.*

And again,

*Audire magnus jam vider
duces.*

Which latter Passage, in the Opinion of the Commentators, is not pure Latin; not recollecting, that this Kind of Phrase hath

λῶνα, καὶ Μυκῆνας, καὶ Κλεωνᾶς, καὶ τὸν Ἰλιον αὐτῆς.
 Πολλὸς γὰν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὃς δέκα ὄλων
 ἔτῶν μηδὲ νεωλήπται, μηδὲ διαψύξαι τὸ σκαφίδιον. ἘΡΜ.
 Ἡ Νῦν μὲν, ὡς Πορθμεὺς, ἀπόλωλιν ἥδη, καὶ ὅδεν ἔχει
 5 ἔτι λοιπὸν αὐτῆς, ὥδ' ἀν εἰπῆς ὅπερ ποιόν. Ἡ Βασιλῶν
 δὲ σοι ἐκείνη ἔγινε, η εὑπηρυγώ, η τὸν μέγαν τερίσολον· ἢ
 μεταπολὺ καὶ αὐτὴ ζητηθομένη, ὥσπερ ἡ Νῦν. Μυκῆ-
 νας δὲ καὶ Κλεωνᾶς αἰσχύνομαι δεῖξαι σοι, καὶ μάλιστα τὸν
 Ἰλιον αἴσθησις γὰρ εὐ οἴδ' ὅτι τὸν Ὄμηρον κατελθὼν ἐπὶ
 10 τὴν μεγαληγορίαν τῶν ἐπῶν. Πλὴν ἀλλὰ πάλαι μὲν ἤσαν
 εὐδαιμονες, νῦν δὲ τεθνήκασι καὶ αὐταί. Ἀποδιησκεστι γὰρ,
 ὡς Πορθμεὺς, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξό-
 τερον, καὶ ποταμοὶ ὄλοι. Ἰναχος δὲν ταφώ εἰς Ἀργεῖον
 15 ἔτι καταλείπεται. ΧΑΡ. Παπαὶ τῶν ἐπαίνων Ὄμηρος, καὶ
 τῶν ὄνομάτων,

— Ἰλιον ἴρην.

καὶ — εὐρυάγυιαν,

καὶ — εὐκλίμενας Κλεωναῖ.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεῖ-
 20 ροι, η ὑπὲρ τίνος αλλήλων Φοινίκων; ἘΡΜ. Ἀργείος
 ὁρῆς, ὡς Χάρων, καὶ Λακεδαιμονίες, καὶ τὸν ἡμιθνῦτα ἐκεῖνον
 τραπηγὸν * Ὁδρυάδην, τὸν ἐπιγράφοις τὸ τρόπαιον τῷ
 αὐτῷ

hath been used by some of the best Authors in the Greek Tongue, which may very well warrant Horace's Adopting it, as he hath done several others.

* Ὁδρυάδη.] The Story of *Otbryades* is not, compleatly, told by any one Author, of the many who mention him; but may be collected from them all, in the following Manner: — The *Spartans* and *Argives*, having a Dispute about a Piece of Land, called *Tbyraea*, chose three-hundred Men on each Side, who should decide the Difference, by the Sword. A Battle ensues between those two little selected Armies, who fight so desperately, that not one of the whole Six-hundred survived

the Engagement, except three; to wit, two of the *Argives*, *Cromius* and *Aleinor*, and *Otbryades*, the General of the *Spartans*; who was so desperately wounded, that, for a While, he lay as dead among the Slain. The two surviving *Argives*, seeing no one to oppose them, ran Home with the News of their Victory. Soon after, *Otbryades* recovers, and, finding himself in Possession of the Field of Battle, erects a Trophy, writes on it, in his own Blood, *I have conquered*, and then brings the Arms of the slain *Argives* into his Camp. The next Day, the two main Armies of the contending Nations meet, at the Place of Action,

αὐτῷ αἴματι. ΧΑΡ. Τοῦτο τὸν δὲ αὐτοῖς, ὃ Ερμῆ, ὁ πόλεμος εἶναι ΕΡΜ. Τοῦτο τὸ πεδίον αὐτῷ, ἐν ᾧ μάχονται. ΧΑΡ. Ω τῆς αἰοίας, οὕτη ἡ σασιν ὅτι καὶ ὅλη τὴν Πελοπόννησον ἔκαστον αὐτῷ πλήσθωνται, μόγις ἀν ποδιαῖσιν λάβοιεν τόπον παρὰ τὸν Αἰακὸν. Τὸ δὲ πεδίον τόπον ἄλλοτε ἄλλοι γινεγύησσοι, πολλάκις ἵκε βάθειαν τὸ τρόπαιον ἀνασκάσαντες τῷ αὔροτρῳ. ΕΡΜ. Οὕτω μὲν ταῦτα εἶσαι. Ήμεῖς δὲ καταβάντες ἥδη, καὶ κατὰ χώραν εὐθεῖησαντες αὐθίς τὰ δέη, ἀπαλλαχθέμεθα, ἐγὼ μὲν καθ' αὐτὸν, σὺ δὲ ἐπὶ τὸ πορθμεῖον· ἦξω δὲ σος μὲν ὀλίγον, * καὶ αὐτὸς νε-
κρογολῶν. ΧΑΡ. Εὖγε ἐποίησας, ὃ Ερμῆ. Εὐεργέτης
αὐτὸν αἴσαγε γράψῃ. Στράμενον δέ τι διὰ σὲ τῆς ἀποδημίας.—
Οἴα εἰσι τὰ τῶν κακοδαιμόνων ανθρώπων πράγματα, βασι-
λεῖς, πλίνθοι χρισταῖ, ικατόμβαι, μάχαι. Χάρων δὲ
εὔδεις † λόγῳ.

5

15

tion. The Argives claim the Victory, as more of their Men had survived the Battle: The Spartans, as their one Man had kept the Field, the others having, as it were, fled. Upon this, both Armies fight; but the Spartans gain the Victory. Orbryades, after he returned to Sparta, killed himself, for Shame of outliving his Men, who, every one, so bravely fell. Herodot. Suid. Plut. Valer. Ovid. in Fast. and Hoffman.

* καὶ αὐτὸς.] I myself too,
that is, as well as you.

† λόγος.] It is likely that, if Charon, here, meant to say, But not a Word of Charon (as some will have it) he would have put in περὶ, as he hath done, in the End of Dial. xxvi. λόγον δὲ περὶ αὐτῷ καταλέλειπεν. — Λόγος for Ratio, an Account or Estimation, is of frequent Use. So Theocrit. Id. iii. — τὸ δὲ μεῖν λόγον έδεινα ποιεῖ But you make no Account of me, that is, You think nothing of me, or, You set me at Naught.

Τέλος τῆς βιβλίου πρώτη.

ΔΟΞ.

ΛΟΤΚΙΑΝΟΥ

ΣΑΜΟΣ ΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑ' ΛΟΓΟΣ α'

Πρὸς τὴν Ἐντείνοντας οὐτοις Βίον Λυκίανον.

Herein, is contained some Account of *Lucian's* Parentage and Education. Likewise great Incitements to Youth of Genius, to persevere in the Pursuit of Learning, even under the great Discouragements of Poverty.

Αρτὶ μὲν ἴπτεπαιμην εἰς τὰ δίδασκαλια τὸ φοιτῶν,
ἡδη τὴν ἡλικίαν προσηγόρω. Οὐ δὲ πατήρ ἰσχο-
νεῖτο μετά τῶν φίλων ὅ, τι καὶ διδάξαντο με. Τοῖς πλεί-
στοις ἐδόξετοιδείαι μὲν, καὶ πόνοι πολλοῦ, καὶ χρόνος μακρεῖ,
καὶ δωράνες καὶ σμικρές, καὶ τύχης δεῖσθαι λαμπραῖς τὰ δὲ
πρέπεια, μικρές τε εἶναι, καὶ ταχινά τινα τὴν ἴπτικεριαν
ἀπαιτεῖν. Εἴ δέ τινα τέχνην τῶν τε βάναυσων τέτοια
ἐκμάθοιμι, τὸ μὲν πρώτον εὐθὺς αὐτὸς ἔχει τὰ αρ-

* δίδασκαλία.] This Word is seldom used, but in the Plural Number. So *Xenophon*, οἱς τὰ δίδασκαλια φοιτῶντες, and δίκαιοσύνης δίδασκαλία. *Ped. Lib. ii. & iii.*

† φοιτῶν.] The Verb, φοιτάω, hath been, so constantly, used to signify, in Particular, to go-to-School, that School-Scholars have been called

φοιτήτας, instead of μαθῆτας. *Bourdal.*

‡ βάναυσον.] Βάναυσος is, properly, a Substantive of the Common Gender, and signifies a Person who works in a Forge, or Foundry. But it is, here, used adjectively, τεχνῶν being understood. Stephanus quotes the Expression, βάναυσος τέχνη, from *Aristotle*.

καὶ πάτα ταρά τῆς τέχνης, καὶ μηκέτι οἰκόσιτον εἶναι, τηλικύτων ἡν. ὃν εἰς μακρὸν δὲ καὶ τὸν πατέρα εὐθραυστοῦ, αἴκοφέρουν αὐτὸν γιγνόμενον. Δευτέρας δὲ σκήψεως ἀρχὴ πρώτην, τίς ἀρίστη τῶν τεχνῶν, καὶ βέστη ἐκμαδεῖν, καὶ αὐτῷ ἐλευθέρων πρέπειστα, καὶ πρόχειρον ἔχεσσα τὸν + χορηγίαν, καὶ διαρκῆ τὸν πόρον. "Αλλὰ τοίνυι ἄλλην ἐπαινεῖν, ὡς ἵκανον γνώμης ηὔμονεις εἰχειν, δὲ πατέρος μητρὸς θεῖον, ἀριστοῦ φέρμογλυφόν εἶναι δοκῶν, καὶ λιθοδόξος ἐν τοῖς μάλιστα εὐδοκίμοις). "Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπιερεῖται, σὺ ΙΟ
"παρόντων. "Αλλὰ τοῦτον ἄγε (δέξας ἥμα) καὶ δίδασκε
"ταραλαβόντιδων ἑργάτην ἀγαθὸν εἶναι καὶ συναρμοστὴν,
"καὶ ἐρμογλυφίαν δύναται γάρ καὶ τῷτο, φύσεώς γε, ὡς
"οἰσθα, * ἔχων δεξιῶν." Ἐτεκμαρίστο δὲ ταῖς ἵκ τοῦ
κηρῦ ταἰδιαῖς ὅπότε γάρ ἀφιθεῖν ὑπὸ τῶν δίδασκαλῶν, ΓΣ
ἀποξένων ἀν τὸν κηρόν, η βόας, η ἵππος, η καὶ η Δί' αὐθρό-
πας, αἱόπλατον (εἰκότως, ὡς ἐδόκει τῷ πατρὶ) ἐφ' οὐρῇ
ταρά μὲν τῶν δίδασκαλῶν τληγας ἴλαμβανον. Τότε δὲ
ἐπαινεῖν εἰς τὸν εὐφυῖαν καὶ ταῦτα ηγε καὶ χρηγάς εἰχον ἐπ'
ἔμοι ταῖς ἀπίδασσα, ὡς ἐν βραχίῃ μαθήσομαι τὴν τέχνην, 20
ἄπ' ἐκείνης γε τῆς ἡ πλαστικῆς. || "Αμα τε δι' ἐπιτήδειον
ἐδόκει ημέρα τέχνης ἐνάρχεσθαι, κατόγαν ταριδιδόμενη τῷ
Θείῳ, μαὶ τὸν Δί' ἢ σφόδρα τῷ παράματι ἀχθόμενον ἀλ-
λακα μοι καὶ πατέλαι τινα ὡς ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς
τὰς ἡλικιώτας ἐπίδειξιν, εἰ φαινούμενος εἰς το γλόφων, καὶ 25
ἀλαμάτια τινα μικρὰ παταστενάζων ἐμαυτῷ τε, κακεί-
νοις, οἷς προηρέμενον. Καὶ τότε περῶτον ἐκινεῖ, καὶ σύνθετος
τοῖς ἀρχομένοις ἐγέγραπτο. Ἐγκοπία γάρ τινα μοι δέξα
θεῖσθαι ἐκτίνασέ μοι πήρεται καθικεῖσθαι τλακός, εἰ μέση.

† χορηγίας.] Properly, the Expense of supplying the Attician Stage with Music, Dancing, Players, and Dresses. Hence, it signifies the Expence of furnishing any Trade, or Business, with all Necessaries.

‡ ἐρμογλυφός.] The Carving of Mercuries seems to have been the commonest Branch of the Statuary's Art, and, hence, it is likely, every Statuary was called ἐρμογλυφός.

* ἔχων δεξιῶν.] Minus Attice. Board.

§ τλαγικῆς.] The Art of shaping Figures out of any soft Substance, such as Wax, Clay, &c.

|| "Αμα τε διγεῖ, &c.] Thus in English: "At the same Time, therefore, a proper Day was pitched upon, and I was also (*tben*) given up, &c."

κειμένης, ἐπειπὼν τὸ κοινόν,

— || Ἀρχὴ δέ τοι ὥμισυ παντός.

Σκληρότερον δὲ κατενεγκόντων ὑπ' ἀπειρίας, κατέάγη μὲν
ἡ σπλάξ. Οὐ δὲ ἀγανακτήσας, σκυτάλῃ τινὰ τλησθεντὸν
5 κειμένην λαβὼν, ωράς, ὡδὲ προτρεπτικῶς μὲν κατήρξατο,
ἄγε δάκρυνά μοι τὰ προσώματα τῆς τέχνης. Ἀποδραῖς ἐν
ἐκεῖθεν, ἵπκι τὴν οἰκίαν ἀφικτεῖμαι συνεχὲς ἀνολούζων, καὶ
δάκρυντας ὅφθαλμος ὑπόπλεως· καὶ διηγεῖμαι τὴν σκυτά-
λην, καὶ τὰς μώλωπας ἐδείχνουν, καὶ κατηγόρην πολλὴν τινὰ
10 ὠμότητα, προσθεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐ-
τὸν ὑπεξέβαλμαι κατὰ τὴν τέχνην. Ἀγανακτησαμένης δὲ
τῆς μητρὸς, καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἵπει τὸ
15 ἐπῆλθε, κατέδαρθον, ἔτι ἔνδακρυς, καὶ τὴν οὐχίδα ὅλην ἐν-
νοῶν. Μέχρι μὲν δὲ τέτων, γελάσιμα, καὶ μειρακιώδη τὰ
20 οἰρημένα· τὰ μετὰ ταῦτα δὲ, ὡκέτι εὔκαταφρόντα, ὡς
Αἰδρες, ἀκέστισθε, ἄλλα καὶ πάνυ φιληκῶν ἀκροατῶν δέο-
μενα. Ἰνα γάρ καὶ Ὅμηρον εἴπων,

— * Δεῖος μοι ἐνυπνίοις ἥλθεν ὄνειρον,

Ἄμβροσιὸν διὰ νοκτία· —

20 ἐναργῆς ὘ττας, ἄγε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας.
Ἐτι γεν καὶ μετὰ τοσῶτον χρόνου τάπε σχήματά μοι τῶν
Φανέτων ἐν τοῖς ὁφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκνο-
θέντων ἔναυλον, ὃτα σαφῇ πάντα ἦ-

25 2. † Δύο γυναίκες λαβόμεναι ταῖν χεροῖν εἶλκόν με.
πρὸς ἐαυτὴν ἐκατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ
γοῦν με διεσπάσαι πρὸς ἄλλήλας φιλοτιμομενας· καὶ γὰρ
ἄρτι μὲν ἀνὴρ ἐτέρα ἐπεκράτει, καὶ παρὰ μικρὸν ὅλον εἶχε
με· ἄρτι δὲ ἀνὴρ ἀνδρίς υπὸ τῆς ἐτέρας εἶχόμην. Ἐβούων
δὲ πρὸς ἄλλήλας ἰκαλέρα· η μὲν ᾧς αὐτῆς ὄντα με κεκλησ-
30 ιας βούλοιτο· η δὲ ᾧς μάτην τῶν ἀλλοτρίων αἰλιποιοῖτο.
35 Ἡ δὲ η μὲν ἐργατικὴ καὶ ἀνδρικὴ, καὶ αὐχμηρὰ τὴν κόμην,
τὰ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιλάνου

|| Ἀρχὴ, &c.] Hesiod.

* Δεῖος μοι, &c.] Hom. II.

ii.

† Δύο γυναίκες, &c.] This Dream is formed upon the Plan of the Judgment of Hercules, to whom, when a Youth, Virtue and Vice appeared, and severally made Speeches; but

the young Hero, notwithstanding all the gay Allurements and tempting Arguments of Vice, devotes himself to Virtue. See Xen. Mem. Lib. ii.

There is Humour in Lucian's putting himself upon the same Footing with the young Demi-god, Hercules.

καταγέ-

καταγέμουσα, οῖος ἦν δὲ Θεῖος, ὅπότε ζέοις τοὺς λίθους· ἥ
ἐτέρα δὲ μάλα εὐπρόσωπον, καὶ τὸ σχῆμα εὐπρεπής, καὶ
κόσμιος τὴν ἀνάστολην. Τέλος δ' ὅντες ἐφιᾶσι μοι δικαζεῖν
ὅποτεξερα βουλούμην συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ αὐδερώδης ἔλεξην. 5
— “Ἐγώ, φίλε παῖ, ἐρμογλυφικὴ τέχνη εἰμί, ἦν χθὲς
“ ἦρξα μανθάνειν, οἰκεία τέ σοι, καὶ συγγενῆς οἴκοθεν. Ὁ
“ τε γὰρ τάπικόν σου, (εἰποῦσα τοῦνομα τοῦ μητροπά-
“ τοροῦ) λιθοξύνων ἦν, καὶ τὰ θεῖα ἀμφοτέρων, καὶ μάλα
“ εὐδοκιμεῖτον δὲ ημαῖς. Εἰ δὲ θέλοις λήρων μὲν καὶ φλη- 10
“ γάρων τῶν ταχαὶ ταύτης ἀπέχεσθαι, δείξασα τὴν ἐτέ-
“ ραν, ἐπεσθαί δὲ, καὶ συνοικεῖν ἐμοὶ, πρῶτα μὲν Θρέψῃ
“ γενικῶς, καὶ τὰς ἄμβες ἔχεις καρτερούς, φθόνου δὲ παντὸς
“ ἀλλοτριῶν ἔσῃ, καὶ οὐ ποτε ἀπει ἐπὶ τὴν ἀλλοδαπὴν, τὴν
“ πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν, * οὐδὲ ἐπὶ λόγοις 15
“ ἐπαινέσονταί σε πάντες. Μὴ μυσταχθῆς δὲ τοῦ σώ-
“ ματοῦ † τὸ εὐτελὲς, μηδὲ τῆς ἐσθῆτος τὸ πιναργόν. Ἀπὸ
“ γὰρ τῶν τοιάτων ὅρμώμενον, καὶ Φειδίας ἐκεῖνος ‡ ἐδειξε
“ τὸν || Δία, καὶ Πολύκλειτον τὴν Ἡραν εἰργάσασθο, καὶ
“ Μύρων ἐπηγένθη, καὶ Πραξιτέλης ἐθαυμάσθη. Προσκυ- 20
“ νεῦται γάντιοι μετὰ τῶν θεῶν. Εἰ δὴ τέτων εἰς γέ-
“ νοιο, πῶς μὲν ψεύτης κλεινὸς αὐτὸς ταχαὶ πᾶσιν αἰθρώποις
“ γένοιο; ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περὶ οἰλεπτῶν
“ δὲ ἀποφανεῖς καὶ τὴν πατρίδα.” — Ταῦτα καὶ ἔτι τέτων
πλείονα διαπλαίσσα, καὶ βαρβαρίζοντα πάμπολλα εἶπεν ἡ 25
τέχνη, μαίλα δὴ σπερδῆ συνείραστα, καὶ πείθεν με πιερω-
μένην ἀλλ' ὑκέτη μέμνημαι. Τὰ πλεῖστα γὰρ ἥδη με τὰ
μηνύμην διέφυγεν.

4. Ἐπεὶ δ' ὅντες ἐπαινόσατο, ἀρχέλαιαι ἥτερα ὀδεπῶν.
“ Εγὼ δὲ, ὡς τέκνου, Παιδεία εἰμί ἥδη συνήδης σοι, καὶ 30

* ὃδε ἐπὶ λόγοις, &c.] She means, that Mankind shall not praise him for such insignificant Things as Words or Speeches, but for real and substantial Performances.

† τὸ εὐτελὲς.] The uncostly Trim; from εὖ, facile, and τελός, sumptus.

‡ ἐδειξε] Artists, in those Days, made a great Merit of letting People see any finished Performance of theirs, and, therefore, Lucian says, ἐδειξε. Spectatum admissi.—Hor. de Art Poet.

|| Δία.] Olympicum. Bourd. &c.
* Ήραν, Argivam. Idem.

“ γυνωρίμην, εἰ καὶ μηδέπω εἰς τέλος ἔ με πεπείρασαι. Ἡ-
 “ λίκα μὲν ἐν τὰ ἀγαθὰ πορειῇ λιθοξόος γενόμενος, αὐτη
 “ προείρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση, τῷ σώ-
 “ ματι πονῶν, καὶ τὸτε τὴν ἀπασταν ἐλπίδα τῷ Κίντε τε-
 5 “ θειμένος ἀφανῆς μὲν αὐτὸς ἦν, ὀλίγα καὶ ἀγενῆ λαμ-
 “ βάνων, ταπεινὸς τὴν γνώμην, εὔτελής δὲ τὴν πρόσοδον,
 “ ὅτε φίλοις ἐπιδικάσιμος, ὅτε ἐχθροῖς φοβερός, ὅτε τοῖς
 “ πολίταις ζηλωτὸς, ἀλλ’ αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ
 “ τῆς πολλῆς δήμου εἴς, αἱ τὸν πράχοντα ὑποπτήσσων, καὶ
 10 “ τὸν λέγενν Δυνάμενον Θεραπεύων, * λάγω βίον ζῶν, καὶ τῷ
 “ χρείτονος ἔρματον ἦν. Εἰ δὲ καὶ Φειδίας ἢ Πολύχλειτος
 “ γένοιο, καὶ θαυμαστὰ πολλὰ ἐξεργάσαιο, τὴν μὲν τέχ-
 “ νην ἀπαντές ἐπαινέσονται, ἐκ δέ τοις δὲ ὅσις τῶν ἴδοιων, εἰ
 “ νῦν ἔχοις, εὐξαῖοι ἀν σοι ὅμοιος γενέσθαι. Οἷος γάρ ἀν
 15 “ τοις, Σαναυσος καὶ † χειράναξ, καὶ ἀποχειροβούλος νομι-
 “ σθησην. Ἡν δέ μοι πειθῇ, τῷρτον μὲν σοι πολλὰ ἐπι-
 “ δεῖξω παλαιῶν ἀδεῶν ἐργα, καὶ πράξεις θαυμαστὰς, καὶ
 “ λόγιες αὐτῶν αἰπαγγέλλωσα, καὶ πάντων (ἀς εἰπεῖν) ἔμπειρον
 “ ἀποφαίνωσα καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατον ἔστι,
 20 “ καλακοσμήσω πολλοῖς, καὶ ἀγαθοῖς κοσμήμασι, σωφρο-
 “ σύνῃ, δικαιοσύνῃ, εὐσεβείᾳ, πραότητι, ἐπιεικίᾳ, συνέ-
 “ σει, καρπερίᾳ, τῷ τὸν καλῶν ἔρωτι, τῇ τῷρτος τὰ σεμνό-
 “ τατα ὄρμῃ. Ταῦτα γάρ ἔτιν ὁ τῆς ψυχῆς ἀκήραλος
 “ ἀς αἰλιθῶς κόσμος. Λήσαι δέ σε ὅτε παλαιοῖς ὄδαις, ὅτε

§ με.] This Genitive Case doth not follow τέλος, but πεπείρασαι. Πειρᾶ ἐμεῖο (pro ἐμῷ) γέρασε. *Hom.* Il. xxiv. and πειραθῆναι ἔγχεος ἀμετέρα. *Hesiod.* in Asp.

* λάγω βίον.] That is, a Life of Fear and Obscurity.

+ τέχνην ἐπαινέσονται.] This is very natural: For, when we admire any Mechanic Performance, we seldom talk, with any great Rapture, of the Workman, and only observe, that such an *Art* is a *very fine one*. The Reason of which I take to be this: That we are apt

to consider Artists, in the mechanic Way, as having only executed what they have often seen done by others, and do themselves perform by some set Rule; while we look upon the Works of learned Men, as produced by the Power of their own Genius, and therefore, considering them as a Part of such Men's personal Excellence, are seldom pleased with them, without, at the same Time, a strong Admiration of the Authors who produced them.

† χειράναξ.] Μόναις ταῦς χειροὶ δεσπόζων, i. e. One who is Master of nothing but his Hands. Bourd.

“ νῦν γενέσθαι δέον” ἀλλὰ καὶ τὰ δέοντα προσέφει μεῖντον,
 “ καὶ ὅλως, ἄπαντα ὅποσα ἔστι, τάτε θεῖα, τάτε ἀνθρώ-
 “ πινα, ὡς εἰς μακράν σε διδάξομεν. Καὶ ὁ νῦν πόνητος
 “ ὁ τῷ δεῖπνῳ, ὁ βαλευσάμενός τι περὶ αὐγεῖς ὅτα τέχνης,
 “ μεῖντον ἄπασι ζηλωθός, καὶ ἐπίφθονος ἔσῃ, τιμῶμε-
 “ νος καὶ ἐπαινέμενος, καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, καὶ ὑπὸ
 “ τῶν γένεων καὶ πλέντω πράγματων ἀποβλεπόμενος” ἐσθῆτα
 “ μὲν τοιαύτην ἀμπεχόμενος (δείξασα τὴν ἑαυτῆς, πάνυ
 “ δὲ λαμπταὶ ἐφόρει) αἴρχης δὲ καὶ προεδρίας αἰξιώμενος.
 “ Καὶ πατέρας ἀποδημήσει, ωδὴν ἐπὶ τῆς ἀλλοδαπῆς ἀγρώς, ωδὴν
 “ ἀφανῆς ἔσῃ, τοιαῦτα σοι περιθήσω τὰ γνωρίσματα, ὥστε
 “ τῶν ὄρων ἔκαστος, τὸν πλησίον κινήσας, δείξει σε τῷ
 “ δακτύλῳ, ὃτος ἐκεῖνος, λέγων. “Αν δέ τι σπερδῆς ἀξιῶν
 “ οὐ, καὶ τὰς φίλους, οὐ καὶ τὴν πόλιν ὅλην καταλαμβάνη, εἰς
 “ σε πάντες ἀποβλέψουλαι. Καὶ πατέρας τι λέγων τύχης, καὶ
 “ χηνότες οἱ πολλοὶ ἀκεσοῖται, θαυμάζοντες, καὶ εὐδαιμο-
 “ νίζοντες σε τῶν λόγων τῆς δυναμεώς, καὶ τὸν παλέρα τῆς
 “ εὐποίησις, ὃ δὲ λέγεται, ὡς ἄρα ἀδάναιοι γένονται τινες
 “ ἐξ αὐτῶν, τύπος σοι περιποιήσω. Καὶ γὰρ οὐ αὐ-
 “ τὸς ἐκ τῆς Βείας απέλθη, ἔποιε παυση συνὰ τοῖς πεπταί-
 “ δευμένοις, καὶ προσομιλῶν τοῖς ἀρίστοις. “Ορέας τὸν Δη-
 “ μοσθένη ἐκεῖνον, τίνος νιόν ὄντα, ἐγὼ ηλίκου ἐποίησα;
 “ ὄρας τὸν Αἰσχίνην ὃς τυμπανιστής νιός οὐ, ἀλλ’ ὄριας
 “ αὐτὸν δὲ ἐμέ * Φίλιππος ἐθεράπευσεν; ὃ δὲ † Σωκράτης,
 “ καὶ αὐτὸς ὑπὸ τῇ ἐρμογλυφικῇ ταύτῃ τραφεῖς, ἐπειδὴ
 “ τάχιστα συνῆκε τῷ κρείττονος, καὶ δραπείευστας παρέ αὐ-
 “ τῆς ηὔτομόλησεν ὡς ἐμὲ, ἀκρεῖς ὡς παρὰ πάντων ἀδεῖαι;
 “ ἀφεῖς δὲ αὐτὸς τηλικτάς, καὶ τοιαύτας ἀνδρᾶς, καὶ πρά-
 “ ξεις λαμπρᾶς, καὶ λόγους σεμνάς, καὶ σχῆμα εὐπρεπές, καὶ
 “ τιμὴν, καὶ δόξαν, καὶ ἐπανον, καὶ προεδρίας, καὶ δύναμιν, 30
 “ καὶ ἀρχὰς, καὶ τὸ ἐπὶ λόγους εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει

* Φίλιππος ἐθεράπευσεν.]

When Philip, King of Macedonia, intended to destroy the Liberty of Greece, Demosthenes opposed his Schemes, with a great Appearance of Success, by those famous Orations to the People of Athens, called his Philippics. Philip, therefore, courted Aeschines, Demosthenes's Rival in

Eloquence, and Antagonist in the Factions, then, subsisting in the City.

† Σωκράτης, καὶ αὐτὸς.]

Socrates was the Son of Sophroniscus, a Statuary, and Phænarete, a Midwife. Diog. Laert. — καὶ αὐτὸς, even he, the wonderful Socrates.

“ εὐδαιμονίζεσθαι, χιλώνιον τε πιναρὸν ἐνδύσῃ, καὶ σχῆμα
 “ δελοπρεπὲς ἀναλήψη, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοπέας,
 “ καὶ κολαστῆρας ἐν τοῖς χεροῖν ἔξεις, κατών κενευκάς εἰς τὸ
 “ ἔργον χαμαιπέπης, καὶ χαμαιζηλος, καὶ πάντα τρόπον τα-
 5 “ τεινός. † ἀνακύπιων δὲ ἀδέπτοις οὐδὲ ἀνδρῶδες, οὐδὲ ἐλευ-
 “ θέριοι, οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως εὑριθματι-
 “ καὶ εὐσχήμονα ἔγατ σοι, προνοῶν, ὅπως δὲ αὐτὸς εὑριθμ-
 “ μός τε, καὶ κόσμιον ἔση, ἡκινεῖ πεφρούικας, ἀλλ’ ἀτι-
 “ μότερον ποιῶν σεαυτὸν λίθων.”

10 “ Ταῦτα ἔτι λεγοῦσης αὐτῆς, φέρειμενας ἐγὼ τὸ τέ-
 λον τῶν λόγων, ἀναστὰς ἀπεΦηνάμηνος καὶ τὴν ἀμορφοῦ ἕκει-
 ην, καὶ ἐργαλικὴν ἀπολιπτὴν, μελέταινον πρὸς τὴν παιδείαν
 μάλα γεγυηδῶς, καὶ μάλιστα, ἵστε μοι καὶ εἰς τὸν ὥλθεν ὁ
 σκυτάλη, καὶ ὅτι πληγαὶ εὐθὺς ἐκ ὀλίγας ἀρχομένῳ μοι
 15 χθίς ἐνίστηψα. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον
 ἥγανάσσει, καὶ τῷ χειρὶ συνεκρότει, καὶ τὰς ὄδοντας ἐνέπριε·
 τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκρομεν, ἐπεπήγει, καὶ εἰς
 λίθον μελετέλησο. Εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιτησθε,
 θαυματοσοιοί γάρ οἱ ὄντειροι. Ἡ ἑτέρα δὲ πρός με ἀπι-
 20 δθσσα, “ Τοιγαρεν ἀμείψομαι σε (ἴφη) τῆς δὲ τῆς δίκασ-
 “ οσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας. Καὶ ἐλθὲ ἦδη,
 “ ἐνίβηθι τέτοι τῷ ὄχηματῳ (δείξασά τι ὄχημα ὑποπ-
 “ τείγων ἰππων των, τῷ Πηγάσῳ ἐσικότων) ὅπως ἴδης οἶσα
 “ καὶ ὥλικα μὴ ἀκολυθήσας ἐμοὶ ἀγνοήσειν ἔμελλες.” Ἐπει-
 25 δὲ αἰνῆθεν, ἡ μὲν ἔλαυνε, καὶ ὑφηνάσχει. Ἀρθεὶς δὲ εἰς
 ὑψόν, ἐγὼ ἐπεσκόπην, ἀπὸ τῆς ἐών ἀρξάμενος ἀχρι τρέδος
 ἱστέραν, πόλεις καὶ ἔθνη, καὶ δῆμος, * καθάπερ ὁ Τριπό-
 λεμος ἀποσπείρων τι εἰς τὴν γῆν. † Οὐκέτι μέν τοι μέ-
 μηματι

† ἀνακύπιων.] Ἀνακύπιων, properly, said of a Bird *lifting up* his Head, as he drinks. *Bud.*

*καθάπερ ὁ Τριπόλεμος.] The Fable of *Triptolemus* is: That *Ceres*, in the Time of her Wanderings through the World, in Quest of her Daughter, *Proserpine*, whom *Pluto* had stolen from her, sojourned with *Ceæsus*, King of *Attica*, and instructed his Son, *Triptolemus*, in the Culture and Use of Corn; after which, she mounted him

upon a winged Dragon, which flew all over the Earth with him, while he, in the mean Time, scattered down Seed upon the Earth, as he was carried along. The Foundation of this Fable was, That he wrote several Books of *Husbandry*, which were carried to several Countries, in a Ship, called the Dragon.

† Οὐκέτι μέμηματι.] *Lucian* through *Modesty* says he does not remember what it was he

μηματός, τι τὸ σπιρόμενον ἔκεινο ἦν, πλὴν τότο μόνον,
ὅς κάτωθεν ἀφορῶντος οἱ ἀθρωποι ἐπήνευ, καὶ μεῖναι φη-
μίας, καὶ δέ γενοίμην τῇ πλήσει, + παρέστησαν. Δεί-
ξασα δέ μοι τὰ τοσαῦτα, καὶ τοῖς ἵπανθσιν ἔκεινοις,
ἐπανήγαγεν αὐθίς, ὥκετι αὐτὴν τὴν ἐσδῆτα ἔκεινην ἐνδε-
δυκότα ἦν εἰχον ἀφιπλάμενθο, ἀλλ' ἐμοὶ ἐδόκεν εὐπάρυφός
τις ἐπανήκειν. Καλαλαβῆσα δέ καὶ τὸν παλέρα ἐσῶτα, καὶ
περιμένοντα, ἐδίκηνεν αὐτῷ ἔκεινην τὴν ἐσδῆτα, καὶ μὲν
ῆκοιμι καὶ τι καὶ ὑπέμνησεν, οἵα μικρῷ δεῦ περὶ ἐμοῦ
ἴσθαλεύσασι.

6. Ταῦτα μέμνημαι ἴδων, ἀλίπαις ἔτι ἀν, ἐμοὶ δοκεῖ
ἐκλαραχθεῖς, πρὸς τὸν τῶν πληγῶν φόβον.—Μελαζὺ δὲ
λέγοιτο, “‡ Ἡράκλεις (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον,
“ καὶ δικανικόν.” Εἶτα δὲλλος || ὑπέκρισε, “ Χειμερινὸς.
“ ὄνειρθο, ὅτε μάκισαι εἰσιν αἱ νύκτες· ἢ τάχα πε τρι-
“ ἑσπερος, ὥσπερ δέ * Ἡράκλης καὶ αὐτός εἰσι. Τι δέ δι
“ ἐπηλθεν αὐτῷ ληρῆσαι ταῦτα ωρὸς ημᾶς, καὶ μηδῆποτε
“ παιδικῆς νυκτὸς, καὶ ὄνειρων παλαιῶν, καὶ ἡδὴ γεγυρακότων;
“ ἔωλθο γὰρ οὐ ψυχρολογία.—Μὴ δέ ὄνειρων τινῶν ημᾶς
“ ὑποκρίτας τινας ὑπείληψεν.”—Οὐχ, ὁ γαδέ· † εὖλος γαρ 20
οἱ Σε-

he himself formed. But he means the Publishing of his admirable Writings, which have been received, with vast Honour, by the Learned, in all Ages down from his Time.

+ παρέπεμπον.] They waited upon, or, escorted him.

‡ Ἡράκλεις.] Proper Names, in ης—εος, often make their Vocative Case in εις.

|| ὑπέκρισε.] Succinuerit, that is, will put in his Word: Which Metaphor is taken from playing the Bass to a Harp, or other String-Instrument, as is signified by the Verb ὑποκρέω, to strike under the Treble, or to play the Bass to it. See Steph.

* Ἡράκλης.] It hath been said, that Jupiter spent three

Nights with Alcmena, when he begat Hercules.

† ὄνειρων τινῶν ημᾶς ὑπο-
χειτάς τινας.] I cannot but think τινῶν and τινας, here, strange Language; and that, because τινῶν appears to me to carry a quite trifling Meaning.

‡ εὖλος γαρ οἱ Σενοφῶν,
&c.] In this Sentence, I meet with several Particulars, for which I cannot account, with any great Satisfaction to myself. Such as, in the first Place, the Nominative Case Σενοφῶν, without a Verb, or, at best, only with one to be understood, with Difficulty and Uncertainty. Secondly, the two next καὶ's, one followed by the Proposition εἰ, with the Dative Case παλεύω
οἰκία;

ἢ Ξενοφῶν πόλει διηγέμενοι τὸ ἐνύπνιον ὡς ἐδόκει αὐτῷ, καὶ ἐν τῇ πατρῷα οἰκίᾳ, καὶ τὰ ἄλλα. "Ισε γὰρ ὅχ υπόχρισιν τὴν ὄψιν, ὃδὲ ὡς Φλυαρεῖν ἐγνωκὼς αὐτὰ δεξήει, καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποινώσει πραγμάτων, περιεισώτων πολεμίων."

οἰκίᾳ; and the other, very strangely, by the Accusative τὰ ἄλλα; which seems to have but a forced Dependence on either this latter καὶ, or any other Word, either expressed or understood, in the Sentence. Thirdly, γὰρ seeming to begin a distinct Sentence with οἵτε, that precedes it. Fourthly. The Want of ὅτι after γὰρ, to bring in διεξήει below, with Justness, if it ought to be brought in after γὰρ. Fifthly, the great Obscurity of the Word υπόχρισιν, in this Place. And, Sixthly, the Uncertainty whether εἴναι should be, here, understood, thus, οἵτε γὰρ ὄψιν ὅχ εἴναι υπόχρισιν; or whether Lucian meant, thus, οἵτε γὰρ ὅΤΙ (ὅτι being understood) ὁ διεξήει τὴν ὄψιν ὌΣ (ὡς also being understood) υπόχρισιν, ὃδὲ ὡς ἐγνωκὼς Φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῶσαι ταῦτα. The Light that History affords to this Passage is, that Xenophon, upon two great Emergencies, in the famous Retreat of the Ten-thousand Greeks out of Asia, dreamed two Dreams; one, a little before he was chosen Leader of that Retreat, and one after. The former Dream was, "That his Father's House" was set all in a Flame, by

"Lightning," which, in his own Mind, he interpreted two Ways: First, "as a Light from Jupiter, to lead the Greeks out of the Difficulties they then were in;" or, Secondly, "a portending a further Embarrassment of their Retreat." But there is no Mention made that Xenophon, then, told his Friends, or any of the Army, of this Dream; though, immediately upon it, he is said to have assembled the Captains, and made them such a Speech, as caused them to chuse him for their Leader. His other Dream was, "That he saw himself bound with Chains, but that they soon loosened, of their own Accord, so as to leave him quite at Liberty." At this Time, he and his Army were hemmed in by a deep River, on one Side, and a Mountain, on the other; also by two Bodies of the Enemy, one hanging over him on the Mountain, and the other appearing on the opposite Side of the River. Before Day-break, he told his Officers his Dream: who, thereupon, offered a Sacrifice of Thanksgiving to the Gods, and, thereby, roused the desponding Spirits of the Soldiers. Soon after this, the River was, by an Accident found fordable; whereupon, the Army passed over, and then, routing the Enemy, got clear away. See Xenoph., Anabas, Lib. iii.

μίων ἀλλά τι καὶ χρήσιμον εἶχεν οὐ διηγησοις. Καὶ τοίνυν
καὶ γὰρ τῶτον ὄντερον υἱοῦ διηγησάμην ἔκεινος ἔνεκα, ὅπως οἱ
νέοι πρὸς τὰ βελτίω τρέπωνται, καὶ παιδεῖας ἔχωνται· καὶ
μάλιστα, εἰ τις αὐτῶν ὑπὸ πενίας ἐδελοχακεῖ, καὶ πρὸς τὰ
πτώτα.

& iv. Now, it seems likely, from the Expressions, *ωατρώα οικία*, and *ωεριεσώτων ωλεμίων*, that *Lucian*, here, had an Eye to both the above *Dreams*; but, I suppose, he wrote upon bare Memory, without immediately consulting the History, and, therefore, by Mistake, not only takes in the former *Dream*, which is not to his Purpose, because *Xenophon* had not, then, communicated it to any Person, but also supposes, that *Xenophon* had more *Dreams* than two; which is probable from his Saying, *καὶ εἰ τὴν ωατρώα οικία, καὶ τὰ ἄλλα*; for these Expressions seem to imply as much, as if he had said, *καὶ ΤΟῦ εἰ τὴν ωατρώα οικία, καὶ τὰ ἄλλα ἘΝΤΙΠΝΙΑ*, "both that in his Father's "House, and his other *Dreams*". The only Meanings, in which the Word *ὑπόχρησις* hath been explained by *Sepbanus*, are three: 1st. *Simulatio*, or that Kind of *Simulation*, or *Pretending*, which we call *Hypocrisy*. 2dly, *Histrionis Gestus personam alienam repræsentantis*. And, 3dly, *Pronunciatio*: But especially the Figure, called *Pronunciatio*, which is exemplified, in that Line of *Virgil*,

Cantando tu illum, &c.—

And these, I believe, will be found the only *Senxes*, in which the Word is used, either in ancient, or modern Authors. I, therefore, am inclined to

think, that its Meaning, here, must be taken from the first Signification; and, accordingly, I take *Lucian* to have spoken, here, in this Manner: "For you know that he told his *Vision*, not as a *Simulation*; that is, not as if he proposed to pass it upon his Hearers for one Thing, while he privately intended another, which they must guess at, or find out by the Way of Interpretation; for that would be the same Weakness, that I imagine some might charge me and my *Dream* with. No: *Xenophon* intended not an *ὑπόχρησιν*, but something plain, clear, and useful; and such also is my Intention." From all the above Considerations, I have given the whole Passage such a Meaning as you see, here, and in my *Translation*, and which is further illustrated by this Note. But I confess, after all, that I have not been able to reduce the Text to Classical Greek; and, therefore, being dissatisfied both with it and my own Interpretation, should be very glad to be better informed. I will not omit the other *Translation* of so intricate a Passage. "Nequaquam, ὁ bone: Quoniam neque Xenophon quondam exponens Somnium illud, quo pacto illi visum fuerat in domo paterna; & deinceps nōstis Visionem, non ut Conjectationem, propositam tantum nugari statuisse, illa narravit,

ἥτιν αποκλίνει, φύσιν ὥκ ἀγενῆ διαφθείρων. Ἐπιξέωσθήσεται, εὖ οἶδ', ὅτι κάκεῖνος ἀκόσας τῷ μύθῳ, ἵκανὸν ἐαυτὴν παράδειγμα ἔμε προστάμενον, ἐνοῦν οἴσθω μὲν ἦν, πρὸς τὰ καλλιστα ὥρμησα, καὶ παιδεῖας ἐπεδύμησα, μηδὲν ἀποδειλιάσας πρὸς τὴν τενίαν τὴν τότε οἴσθω. δὲ πρὸς υμᾶς ἐπανελήνυθα, εἰ καὶ μηδὲν ἄλλο, ὑδενὸς γεν τῶν λιθογλύφων ἀδοξότερον.

" narravit, præsertim in bello,
" & summâ rerum desperatione
" constitutus, &c." — There
is a seeming Relation between
ὑποκριτάς, above, and ὑπόκρι-
σις, here; but, as ὑποκριτής,
there, must signify *Interpres*,
ὑπόκρισις, considered as related
to it, should necessarily signify
Interpretatio; for which Mean-

ing I can see no Reason, in this
Place. A Friend hath observed,
that, by ὑπόκρισις, probably,
is meant "an Invent on, or Fic-
tion;" as if Lucian had said,
that "Xeroppon told his Dream;
" as a real *Vision*, not as a Fic-
tion" of his own, only to
amuse, or entertain.

Δ Ι Α' Α. β'. Θεῶν Ἐκκλησία.

The whole Heaven of the Heathen Gods, together with the silly Idolatry with which they were worshipped, are, here, most humorously ridiculed.

ΖΕΥΣ. Μηκέτι τουθορίζετε, ὡς θεοί, μὴ δὲ κατὰ γω-
λογείσθε, ἀγανακτήσετε, εἰ πολλοὶ ἀνάξιοι μείχυσιν ἥμιν
τῷ συμποσίῳ. Ἄλλ' ἐπείπερ ἀποδέδοιται περὶ τέτων ἐκ-
κλησία, λεγέτω ἔκαστος ἐς τὸ Φανερὸν, τὰ δοκεύλασι, καὶ κα-
τηγορεῖτω. Σὺ δὲ καὶ κήρυτέ, ὡς Ερμῆ, τὸ κήρυγμα, τὸ
ἐκ νόμου. *Ακει, σίγα. Τίς ἀγορεύειν βέλεται
τῶν τελείων θεῶν, οἵς ἔξειν; ή δὲ σκέψις περὶ τῶν μείοι-
κων

*Ακει, σίγα. Τίς α-
γορεύειν, &c.] The Cryer, in
the Athenian Assembly, made
two Proclamations: The First
was, Τίς αγορεύειν βέλεται
τῶν ὑπὲρ τελίκοντα ἥτη
γεγονότων; Who of those above
fifty Years of Age, hath a Mind
to speak? And, when the old

Men had spoken, he made this
Second Proclamation: Λέγειν
τῶν Ἀθηναίων οἵς ἔξειν,
Any of the Athenians, for whom
it is lawful, may speak; for
none, under Thirty, had a Right
to speak, as neither had the
μέτοικοι, or the ξένοι. See
Pestle.

τῶν καὶ * ξένων. ΜΩΜ. Ἐγώ ὁ Μάρμω, ὁ Ζεῦ, εἰ μοι ἐπιτρέψεις εἰπεῖν. ΖΕΥΣ. Τὸ πήγυμα τὸ διάφορον· ὥστε ωὐτὸν ἐμῷ δεῖσθη. ΜΩΜ. Φημὶ τούνυν δεινὰ ποιεῖν ἐνίς ημῶν, οἷς ὡς ἀπόχρης θεάς εἰς ἀδράπων αὐτὰς γεβενῆσθαι· ἀλλ' εἰ μὴ καὶ τὰς ἀκολεύθει, καὶ θεράποντας αὐτῶν 5 ισοίμενας ημῖν ἀποφανῆσιν, ωὐτὸν μέγα, ωὐτὲ νεανικὸν οἴονται ἴργαζεσθαι. Ἀξιὰ δὲ, ὁ Ζεῦ, μετὰ παρρησίας μοι δεῖνα εἰπεῖν· ωὐτὲ γάρ ἀν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἵσασιν ὡς ἑλεύθερος εἰμι τὴν γλώτταν, καὶ ωὐτὲν ἀν καλασιωπήσομαι τῶν δὲ καλῶν γινομένων. Διελέγχω γάρ ἄπαιδα, καὶ 10 λέγω τὰ δοκεῖτα μοι εἰς τὸ φανερὸν, ωὐτὲ δεδιώς τινα, ωὐτὲ υπ' αἰδεῖς ἐπικαλύπτων τὴν γνώμην· ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς τολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιος τις καὶ γοργῷ υπὸ αὐτῶν ἐπονομαζόμενῷ. Πλὴν ἀλλ' ἐπείπερ ἔξεστι, καὶ κεκήρυχται, καὶ σὺ, ὁ Ζεῦ, ἀδίδως μὲν ἐξυσίας 15 εἰπεῖν, ωὐτὲν τὸ ὑποτειλάμενόν ἐρῶ.—Πολλοὶ γάρ, Φημι, ως ἀγαπῶντες, ὅτι αὐτοὶ μετέχοντες τῶν αὐτῶν ημῖν ξυνεδρίαιν, καὶ εὐωχθῆται ἐπίστης (καὶ ταῦτα, θνητοὶ εἰς ημισείας ὄντες) 20 ἔτι καὶ τὰς υπηρέτας, καὶ θιασωτὰς ταῦς αὐτῶν ἀνήγαγον εἰς τὸν θρανὸν, καὶ παρενέγραψαν. Καὶ νῦν ἐπίστης διανομάς το 25 τὸ νέμονται, καὶ θυσιῶν μετέχοσιν, ωὐτὲ καλαβαλόντες ημῶν τὸ

*Mercury's Proclamation, here, seems to be made up out of the above Two: For τελείων θεῶν answers to *Men above Fifey*, in the *Former*; and οἷς ξένεστι is a Part of the *Latter*, and seems to be levelled at those Deities who, being ξένοι and μέτοικοι in Heaven, had, therefore, no Right to speak, in this *Assembly of the Gods*, and are, hereby, warned against presuming so to do.*

* Ξένοι, at Athens, were only *Sojourners* who lodged there, for some short Time. The μέτοικοι were such as, being first registered in the Court of *Areopagus*, took up their Abode in the City, and followed any lawful Business they pleased; but were not allowed to vote in

the Assemblies, or have any Share in the Government, and were obliged, under Pain of Confiscation, to have all their Business in the Courts managed by *Patrons*, called προστάται, as hath been already observed. They also paid a yearly Tribute to the State, called μετοίκιον, which is mentioned, a little below. See *Potter's Antiq.*

† ὑποτειλάμενό. } *Υποτειλάμενοι, animo contrabor, I am cramped in Mind, or I am afraid. Steph.*

‡ νέμονται. } *Stepbanus shews, that from νέμω, distribuo, come νέμω and νέμομαι, possideo. quod-aliquis-mecum-partitus-est.*

μελοίκιον. Σέτε. Μηδὲν αἰνιγματωδᾶς, ὡς Μῶμε, ἀλλὰ σαφῶς, καὶ διαξέροντο λέγε, προσιθεῖς καὶ τέλορα. Νῦν γάρ δε τὸ μέσον ἀπορρέουσαί σοι ἐ λόγῳ, ὡς πολλάς εἰκάζειν, καὶ ἀφαιρεμόζειν ἄλλοι τοῖς λεγομένοις. Χρὴ δὲ παρέ-
5 ῥησιστὴν ὅντα, μηδὲν ὄχειν λέγειν.

2. ΜΩΜ. Εὔγε, ὡς Ζεῦ, ὅτι καὶ παρούσινεις με πρὸς τὴν παρέησίαν. Ποιεῖς γάρ τοτε βασιλικὸν, ὡς ἀληθῶς, καὶ μιγαλόφρον. "Ωρε ἔρω καὶ τέλορα.---Ο γάρ τοι γεννα-
10 ὄται. Διόνυσος ἡμιάνθρωπος ἦν, ὃδε" Ελλην μητρόθεν,
ἀλλὰ Συροφοίγικός τινος ἐμπόρος τῷ * Κάδμῳ Θυγατριδέος,
ἐπειπερ ἡξιώθη τῆς ἀδανασίας, οἷος μὲν αὐτός ἐγιν εἰ λέ-
γω, ὅτε τὴν μίτραν, ὅτε τὴν μέθην, ὅτε τὸ βαδισματον.
πάλις γάρ οἵματα ὅρπε τὸς Θηλυς, καὶ γυναικεῖος τὴν φύσιν,
ηματινής, ἀκρότετος ἔνθεν ἀποπνέων. Ο δέ, καὶ ὅλην τὸ φρε-
15 τρίαν εἰσεποιήσεις ἡμῖν, καὶ τὸν χόρον ἐπαγόμενος παρεῖτι,
καὶ θεὸς ἀπέφηνε, τὸν Πάνα, καὶ τὸν Σιληνὸν, καὶ Σαλύγενον,
αγροίκους τινάς, καὶ αἰπόλας τες πολλάς, σκιρτούμενος ἀν-
θρώπινος, καὶ τὰς μορφὰς ἀλλοκότες· ἂν ὁ μὲν, κέρατα ἔχων,
καὶ ὅστος ἐξ ἡμισίας ἐς τὸ κάτω αἰγὶ ἐσικών, καὶ γένειον βαρ-
20 θὺν καθειμένος, ὀλίγον τράγυς διαφέρων ἐγιν· ὁ δέ, φαλακρὸς
γέρων, σιρμὸς τὴν ἔινα, ἐπὶ ὅντα τὰ πολλὰ ὄχυμενον,
|| Λυδὸς Στός· οἱ δὲ Σάτυροι ὀξεῖς τὰ ὄτα καὶ αὐτοὶ φα-
τακροὶ, κεράσται (οἵα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέ-
ρατα ὑποφύεται) Φρύγες τινὲς ὄντες. "Εχγσι δὲ § καὶ ὑράς

* Κάδμος Θυγατριδέος.] Momus calls Cadmus a Merchant, because he was the Son of Agenor, King of the Phoenicians, who, in his Reign, were the greatest Traders in the World.—Θυγατριδέος—§. This Nominate Case is a Contract from Θυγατριδέος, and signifies a Grandebild by the Daughter.

† τὴν μίτραν.] This may be the Accusative Case, of κατὰ understood.

‡ φρατρίαν.] After Cecrops had settled a Form of Government among the Athenians, he for the better Conducting of public Business, divided the

whole People of Attica into four Φύλαι, or Tribes, and each Tribe into three Φρατρία's, or Wards, and each Ward into thirty γένη, or Families. The People were, afterwards, divided into ten, and, again, into twelve Tribes, as Dr. Potter and Stephanus shew. And it must, thence, follow, that the φρατρίας were also multiplied.

|| Λυδὸς.] Silemus, the Foster-father of Bacchus.

§ καὶ ὑράς.] Tails also: That is, beside their other Deformities.

απαντεις. Ὁράτε οἵς τῷ μὲν Θεῷ ποιεῖ διγεννάδας; εἴτε
Θαυμάζομεν, εἰ καταφρονοῦσιν ήμῶν οἱ αὐθρωποι, ὁρῶντες
ὅτι γελοίας θεός, καὶ τερασίας; ἐν γὰρ λέγειν, ὅτι καὶ δύο
γυναικας ἀνήγαλε, τὴν μὲν ἔρωμενην ἔταν αὐτῇ, τὴν Ἀρι-
άδην (ἥς καὶ τὸν σέφανον ἐγκατέλειξε τῷ τῶν αἰσέρων χορῷ) 5
τὴν δὲ Ἰκαρία τὸ γεωγγὺς θυγατέρα. Καὶ (οἱ πάντων γε-
λοιότατον, ὃ θεός) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τύτου
ἀνήγαλεν, ὡς μὴ ἀνιώτο ηθαῖς εἰ μη ἔξει ἐν τῷ θρανῷ τὸ
ξυνηθεῖς ἐκεῖνο, καὶ ὅπερ ἥγαπα κυνίδιον αὐτῆς. Ταῦτα
οὐχ ὑπέρις ὑμῖν δοκεῖ, καὶ παρονία, καὶ γέλως; — Αὕτας δὲ 10
τῇ καὶ ἄλλες.

3. ΖΕΥΣ. Μηδὲν, ὃ Μᾶμε, εἰπης, μήτε περὶ Ἀσκλη-
πιας, μήτε περὶ Ἡρακλέας· ὅρῶ γὰρ οἱ Φέρη τῷ λόγῳ.
Οὗτοι γὰρ, οἱ μὲν αὐτῶν ἴαται καὶ ανίγνοντις ἐκ τῶν γόστων,
τῇ ἔτι 15

—— πολλῶν αὐταξιθε· ἄλλων.
ὁ δὲ Ἡρακλῆς οὐδὲς ἀνέμος, οὐκ ὀλίγων πόνων ἐπρίστο τῷ
ἀθανασίαν. "Οὐτε μὴ κατηγόρεις αὐτῶν. ΜΩΜ. Σιωπή-
τορας διὰ σὲ, ὃ Ζεῦ, πολλὰ εἰπεῖς ἔχων. Καίτοι εἰ μη-
δὲν ἄλλο, ἔτι τὰ σημεῖα ἔχοντι τῷ πύρος. Εἰ δὲ ἔξην καὶ 20
πρὸς αὐτόν σε τῇ παρέρησίᾳ χρῆσθαι, πολλὰ ἀν εἰχον
εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἔμε ἔξειτι μαλιστα. Μᾶν
δὲ τὸν καρπὸν ξενίας διάκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν δὲ μόνον
τότε αἰκάδαι ἔσιν, ἀλλὰ καὶ ἄλλο τι περὶ σὺ λέγεσθαι, καὶ
τάφου ἐπιδεικνύεσθαι. Ἐγὼ δὲ ὅτε ἔκεινοις πειθομαι, ὅτε 25
Αχαιῶν Αίγιεῦστιν, ὑποβολιμαῖον σε εἶναι Φάσκεσθιν. ---
"Α δὲ μαλιστα ἐλεγχθῆναι δεῖν ἥγεμαι, ταῦτα ἔρω. Τῷ
γάρ τοι ἀρχῇ τῶν τούτων παρανομημάτων, καὶ τὴν αἰτίαν
τῆς νοθευθῆσαι ημῶν τὰ ξυνέδριον σὺ, ὃ Ζεῦ, παρέσχες;
Ὄνταις ἐπιμείνυμενθ, καὶ κατιών παρέ αὐτάς ἐν ἄλλοτε ἄλ-
λῳ σχῆμασι. "Οὐτε ημᾶς δεδεῖται, μηδ σε καταβύσῃ τις
ξυλλαβῶν, ὅποτε δὲ ταῦροθής, η τῶν χρυσοχόων τις κα-
τεργάζεται χρυσὸν οὐλαῖς καὶ αἰτίᾳ Διός, η ὄρμοθ, η ψέλλιον,
η ἐλλόσιον ημῶν γένη. Πλὴν ἀλλὰ ἐμπέπλκας γε τὸν φ-
ρανὸν τῶν ημιθέων τάτων, δὲ γάρ δὲν ἄλλως εἴπωμει. Καὶ τὸ 30
πράγματος γελοιότατον ἔσιν, ὅποτ' αὖ τις ἄφων ἀκάστη, ὅτι
οἱ Ἡρακλῆς μὲν θεός ἀπεδειχθη, οἱ δὲ Εὐρυσθεύς, δις ἐπέ-
τατειν αὐτῷ, τέθυκε, καὶ * πλησίον Ἡρακλέας γεως, οἰκε-

*πλησίον.] Near to one another are, forsooth, the Tomb of Eurystheus, his Master.
another are, forsooth, the Tomb of Hercules, who was but a

τα ὄντω, καὶ Εὐρυσθέως τάφος, τῷ δεσπότῳ αὐτῷ. Καὶ πάλιν ἐν Θήβαις, Διόνυσος μὲν θεὸς, οἱ δὲ ἀνέψιοι αὐτῷ, ὁ Πενθεὺς, ὁ Ἀχιλλεύς, καὶ ὁ Λεάρχος, ἀνθρώπων ἀνάγνωστοι· Ἀφ' ἧς δὲ ἀπαξ σὺ, ὁ Ζεὺς, αἰώνιας.
 5 τοῖς τοιετοῖς τὰς θύγαρας, καὶ ἐπὶ τὰς θυντὰς ἐτράπων, ἀπαντῆσις μεμίηνται σε, καὶ ωχὶ ἀρρένες μόνον, ἀλλ' (ὅπερ αἴσχισον) * καὶ αἱ θῆλειαι θεαί. Τίς γαρ ἐκ οἵδε τὸν
 † Ἀγχίσον, καὶ τὸν Τιθωνὸν, καὶ τὸν Ἔνδυμίωνα, καὶ τὸν Ιάσωνα, καὶ τὰς ἄλλας; ὥστε ταῦτα μὲν ἔστει μοι δοκῶντο μακρὸν γάρ ἀν τὸ δισλέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῷ Γανυμήδει, ὁ Μῶμε, εἴπης

[κακοδαιμονέστατοι.] This appears from the following Mythology: When Cadmus could not find his Sister, Europa, not daring to return to his Father, Agenor, who had sent him, in Quest of her, with strict Orders, never to return without her, he came into Greece, where he introduced the Use of Letters, and built the City of Thebes in Boeotia. Being, at length, turned out of his Kingdom by Amphion and Zetbus, the Gods, in Compassion to him, turned him into a Serpent. See Ovid. Met.

By his Wife, Hermione, he had four Daughters, Semele, Agave, Ino, and Autonoe.—When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno: She, therefore, was burned alive, while he approached her with Thunder and Lightning.—Agave, with her Bacchanals, tore her own Son, Pentheus, in Pieces, for contemning the Rights of Bacchus, while they celebrated them.—Ino, having severely treated Pyrrhus and Helle, the Children of her Husband, Atamas, by his former Wife, Nephele,

had, first, the Mortification of seeing Atamas, in a Fit of Rage, slay her Son, Learebus; and, then, was, with her other Son, Melicerta, in her Arms, driven by him into the Sea.—And, lastly, Autonoe's Son, Adæon, being turned into a Stag by Diana, for his having seen her naked, was torn in Pieces by his own Dogs. Ovid.

* καὶ αἱ θῆλειαι θεαί.] There seems to be a good deal of Humour in this Expression, as if he had said, Ay, and the delicate, puny Goddesses too. Homer, but not in the Way of Humour, hath the same Sort of Expression, as, "Ἡρη θηλὺς ἴσσα, II. xix. and Αἴσῃ θηλὺς ἴσσα, II. xxiii. And, perhaps, this of Lucian is a Sneer upon the Epithet, θηλὺς, thus applied; because, to say, a Female Goddess, or, a Female Woman, is silly and trifling. I do not say but a Poetical Genius may make this a Beauty.

† Ἀγχίσον.] Venus had an Amour with Anchises, Aurora with Titonus, Luna with Endymion, and Ceres with Jason: Whose Stories see, in your Dictionary.

χαλιπαιᾶ γάρ, εἰ λυπήσεις τὸ μετράκιον, ὀνειδίστας ἐστὸ γένθ. ΜΩΜ. Οὐκέν μηδὲ περὶ τὴν αἵτε εἶπω, ὅτι καὶ ἔτερόν τῷ θρανῷ ἐστιν. ἐπὶ τῷ βασιλείᾳ σκῆπτρον καθεζόμενός, καὶ μονονυχὸν ἐπὶ τὴν κιφαλήν στοντούσιν, θεός εἶναι δοκῶν; οὐ καὶ τέτον τῷ Γανυμήδῃ ἔνεκα ἰάσομεν; αλλ’ ὁ Ἀττικός γένε, ὁ Ζεῦ, καὶ ὁ Κορύβας, καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισεκλήθησαν ἄτοι; οὐ καὶ Μίθρης ἐκεῖνος ὁ Μῆδος, οὐ τὸν κάνδυν, καὶ τὴν τιάραν, ἀλλὰ ἐλληνίζων τῇ Φωκῇ, ὡς εἴδεν προπή τις, ξυνίησι. Τοιγαρεῦν οἱ Σκύθαι, καὶ οἱ Γέται ταῦτα ὀρῶντες αὐτῶν, μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοὶ ἀπαθανατίζονται, καὶ θεός χειρούνθοσιν, οὓς ἀνθελκόντας, τὸν αὐτὸν τρόπον, ὄντερ καὶ Ζάμοδεῖς δάλῳ ἀν, παρενεγράφη, ὡς οἴδε ὅπως διαλαθάνω. Καὶ τοι ταῦτα πάντα, ὁ θεός, μέτρια. Σὺ δέ, ὁ * κυνοπρόσωπε, καὶ σιδόσιν ἐγαλμένη Αἰγύπτιες, τίς εἰ, ὁ βέλτιγρος, οὐ τῶς ἀξιοῖς θεός εἶναι σλακτῶν; τί δὲ Βελόμενός, καὶ ὁ Μεμφίτης ὄτος ταῦρος, οὐ ποικίλος, προσκυνεῖται, καὶ Χρῖστος, καὶ προφήτας ἔχεις; αἰσχύνομαι δὲ ιδίας, καὶ πιθήκες εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλὰ γελοιότερα, ὡς οἴδε ὅπως ἐξ Αἰγύπτια παραβασθεῖται ἐστὸν ὄφρανόν. "Αὐτοῖς, ὁ θεός, πῶς ἀνέχεσθε ὀρῶντες ἐπιστησοῦσι, οὐ καὶ μᾶλλον ὑμῶν προσκυνέμενα; οὐ σὺ, ὁ Ζεῦ, πῶς Φέρεις, ἐπειδὴν κριτέοντα φύσωσί σου; ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. "Ομως δέ τοι, ὁ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστι, καὶ οὐ πάντα χρὴ καταγελᾶν ἀμύησον ὄντα. ΜΩΜ. Πάντα γάρ μυστηρίων, οὐ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδένεται, θεός μὲν, τὸς θεός, κυνοπρόσωπος δέ, τὰς κυνοκεφάλας.

5. ΖΕΥΣ. "Εα, φημὶ, τὰ περὶ τῶν Αἰγυπτίων, ἀλλοτε γάρ περὶ τέτον ἐπισκεψόμενα ἐπὶ σχολῆς. Σὺ δέ τὸς ἀλλαγῶν λέγε. ΜΩΜ. Τὸν Τρεφώνιον, ὁ Ζεῦ, καὶ ὁ μαλισκάς με ἀποπνίγει, τὸν Ἀμφίλοχον ὃς ἐναγγεῖς αὐθεόπτε, καὶ τὸ μητραλοίς νιός ἀν, θεσπιώδεῖς ὁ γενναῖος ἐν Κιλικίᾳ, Φευδόμενός τὰ πολλά, καὶ γοητεύων τοῖν δυοῖν ὄβολοῖν ἔνεκκο. Τοιγαρεῦν οὐκ ἔτι σὺ, ὁ Ἀπολλον, εὐδοκιμεῖς, ἀλλὰ οὐδὲ

* κυνοπρόσωπος.] This was *Anubis*, an Egyptian Idol, in the Form of a Dog.

— *Latrator Anubis.*

Virg. *AEN.* VIII.

† ταῦρος.] *Ophis.*

† μητραλοίς.] The Nominate Case is μητραλοίς. That *Amphiarau*, the Father of *Amphilochus*, was a *Parricide*, is what I cannot find, anywhere.

πᾶς λίθος, καὶ πᾶς θεράπευτής τοιούτης, οὐδὲ πλαίσιος οὐδὲ περιχρύσιος, καὶ σεφάνες ἔχη, καὶ γόντα ἀνδρὸς εὐπορθοῦ, οἷος πλαίσιος εἶναι. "Ηδη δέ ὁ Πολυδάμαστος τῷ μέλλοντῷ μέρει εἰσται τὰς πυρέτσιας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεογένης ἐν Θεοῖς, καὶ Ἑκτορὶ θύεσσιν ἐν Ἰλίῳ, καὶ Πρωτεστολάχι καταβούσας ἐν Κρήτονόνων. "Αφ' ἄρδεν τοσαῦτοι γεγόνταμεν, τὸ εἰπεῖνον μᾶλλον οὐ ἐπιορκία, καὶ ιεροσυνία καὶ δλῶς, καλαπέφρουντασιν τὴν εὐ ποιεῖντες. — Καὶ ταῦτα μὲν περὶ τῶν νόδων, καὶ παρεγγένετων. — Εγώ δὲ καὶ ξένα ὄνοματα πολλαὶ τοῦτη ἀκέων, ἔτι δὲν τινῶν παρέχριν, ζῆτε θυσιῶνται ὅλως δυναμένων, πάντων, ὃ Ζεὺς, καὶ ἐπὶ τοτοῖς γέλω. "Η πᾶ γάρ οὖτις οὐ πολυθρύλλητος αἰεῖν, καὶ φύσις, καὶ εἰραρχείαν, οὐ τύχη, αὐτοπόσια, καὶ κακὰ πραξίατων ὄνοματα, υπὸ βλασphemῶν αἰθρώσαντων φιλοσόφων ἐπινοήσειταις καὶ ὅμως αὐτοῖς σχέδια ὄντα, ζῆται τὰς ἀνούτας πέπεικεν, ὡς εὔδεις ἥμιν, οὐδὲ θύειν βολεῖται, εἰδὼς ὅτι κακὸν μυρίταις ἐκαθίμεταις πρεσβύτης, ὅμως τὴν τύχην πράξεσσαν τὰ μεριναριάτα, καὶ δὲ εἰς ἀρχῆς ἐκάστῳ ἐπεκλωτήθη. "Ηδεώς ἀντὶ ἐρούμην σε, οὐ Ζεὺς, εἰ πά τιδες οὐ δρεῖν, οὐ φύσιν, οὐ εἰραρχείαν. "Οτιούτων μὲν γάρ καὶ σὺ ἀκέων εἰς ταῖς τῶν φιλοσόφων διατείναις, οἶδα, εἰ μὴ κωφός τις εἴ, ὡς βοῶνται αὐτῶν μη ἐπαίτειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καλαπάνασσων τὸν λόγον. "Οὐδὲ γέτε πολλὰς ἀχθομένες μοι λέγοιτο, καὶ συρίπτοιταις, ἐκεῖνος μάλιστα, ἐν καθηψάσθω οὐ παρέγηστα τὸν λόγον. Πλέρας γάρ,

[+ ἐπιδέδωκε.] When the Verb *ἐπιδίδωμι*, which, strictly and naturally, signifies no more than *do insuper*, or *dono præterea*, is used to signify *proficio*, or, *augeor*, as, in this Place, it seems to me to have made a very odd Transition, from its first, to this other Meaning: For, when it signifies *do insuper*, it always hath after it the Accusative Case of the Thing *added*, either expressed, or very plainly understood; as appears from Stephanus's Quotations, ἐκ τῶν οἰκείων ἀλλα *ἐπιδίδυναι*, and, ἐγὼ δέ τοι δε *ἐπιδώσω*. *Plato*, and *Hesiod*. But, in the Signification of *pro-*

ficio; as we see it, here, it is put, absolutely, and, as it were, by Force, for that Meaning, as it stands by itself without any Case, either expressed, or easily understood. The usual Way of accounting for Acceptations of this Kind is to say, That they are Idioms, and that the Language will have it so. But I cannot help Thinking, after all, that there really is a Case still understood, and that this Mode of Speech before us is intended, thus, *ἐπιδέδωκε* 'ΕΑΥΤΗΝ μᾶλλον οὐ *ἐπιορκία*, "Perju-
"ry hath given more of
"herself," i. e. "hath in-
"creased."

εἰ Ἑλεῖς, ὁ Ζεῦ, * Ψήφισμά τι περὶ τέταν ἀκαγωτότες
ἡδη ξυγεῖσαμένου. ΖΕΥΣ. Ἀνάβωθι. Οὐ πάντα γὰρ
ἀλόγως ἥτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὲν
ἐπιτηλεῖον ἄν γίνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. **E**ΚΚΛΗΣΙΑΣ * ἵνομας αὔριοντος, † εἰδόμην ἴσαρμένην,
οἱ Ζεῦς

* Ψήφισμα.] The Athenian Ψήφισμα, or Decree, differed from the Νόμος, or Law, in this, that the Νόμος was a general and lasting Rule, but the Ψήφισμα only respected particular Times, Places, Persons, and other Circumstances. Potter.

* Ἐκκλησίας ἵνομα.] "Ἐννομος signifies *intra Legem*: And, therefore, ἐκκλησία ἵνομος signifies, "an *Assembly* met together, as the *Law* directed." We meet this same Expression, in the *Acts of the Apostles*, chap. xix. ver. 39. and our Translation renders it, *a lawful Assembly*; by which we are to understand, "an *Assembly* convened and held, "as the *Law* directed." For an *Assembly* may, in a certain Sense, be *lawful*, and, yet, not held upon any *direct* Prescription of the *Law*.

† εἰδόμην ἴσαρμένην.] The Athenian Month was divided into three Decads of Days. The Days of the first Decad were called ἡμέραι μηνὸς ἀρχομένης, or, *isarmin*; those of the second Decad, μεσῆντος; and

those of the third, φθίνοντος, or, λήγοντος.

The first Day of the first Decad, or the First of the Month, was called νεομηνία, as falling upon the New-Moon (or rather, as being the first Day of the Month); the Second, δεύτερα ἴσαρμένης; the Third, τρίτη ἴσαρμένης; and so on to δεκάτη ἴσαρμένη.

The first Day of the second Decad, being the Eleventh of the Month, was called τριάτη μεσῆντος, or, τριάτη ἐπὶ δέκας; the second, δεύτερα μεσῆντος, or, δεύτερα ἐπὶ δέκας; and so on to the last Day of the second Decad, or Twentieth of the Month; which was called εἰκάδη.

The first Day of the third Decad, or Twenty-first of the Month, was called τετράτη ἴσαρμένης, or, τετράτη λήγοντος; the second of the third Decad, or twenty-second of the Month, δεύτερα ἐπ' εἰκάδη, or, δεύτερα λήγοντος; and so on to τριάκας, the Thirtieth, or Last.

Sometimes, they inverted the Method of Reckoning, thus:

The

ο Ζεὺς * ἵπερτάνευ, καὶ προόδρευς Ποσειδῶν, ἵπεράτει Ἀπόλλων,

λαν,

The first Day of the last Decad, or the Twenty-first of the Month, was called φθίνοντος δικάτη; the second of the same Decad, or Twenty-second of the Month, φθίνοντος ἐννάτη; and so on upwards to πρώτη φθίνοντος, or, τρίακας, after the Manner of reckoning the Roman Nones, Ides, and Calends.

By Solon's Regulation, every second Month had but twenty-nine Days, and the last Day of every Month was called τρίακας, the Thirtieth, the Twenty-second, or, according to some, the Twenty-ninth, not being, in that Case, reckoned. The τρίακας was likewise, by Solon, called ἐνη καὶ νεα; because the Old Moon often ended, and the New began, on that Day.

And, lastly, the same was called Δημήτριας, from Demetrius Phalereus, who made every Month to consist of thirty Days, and, consequently, the Year of 360; for which, the Athenians erected 360 Statues to him. For all this, and more, see the most accurate Dr. Potter.

**ἱπερτάνευ.*] By Solon's Plan of Government, the supreme Power of making Laws and Decrees was lodged in the People of Athens; but, lest the unthinking Multitude should, by crafty and designing Men, be seduced to pass any Laws destructive of their own Rights and Privilege, he instituted a Senate, which was composed of such Men only, as were remarkable for their great Wisdom, Experience, and Integrity. This

Body of Men was called θελη, and consisted, in Solon's Time, of Four hundred Members; the Tribes of Attica, out of which they were chosen, being then but four. But, when Clisgenes, eighty-six Years after, divided the People into ten Tribes, he also increased the θελη to Five-hundred, by ordering that fifty Members should be elected out of each Tribe.

In this Senate, the fifty Representatives of each Tribe presided, Turn about; and each Fifty, for the Space of thirty-five Days, beginning with the Representatives of the first Tribe. The presiding Fifty were called ἀρχαῖς; and the Space of thirty-five Days, during which they presided, was termed ἡγεμονία.

The same presiding Fifty again divided their Trouble, by agreeing that Ten only of them should preside, for the first seven Days of their Time; Ten more, for the next seven; and so on, till each Ten of the Fifty had taken a Turn of seven Days; which made five times seven, or thirty-five Days, that is, the ἡγεμονία, or whole Time of the Tribe's Presiding.

Now the Ten, whom the fifty ἀρχαῖς deputed out of themselves, were, for the Time being, called ἀρχόποι; and one of these, again, who was chosen by Lot to preside, in Chief, was styled ἵπεράτης.

With Regard to the ἐκκλησίας, or *Popular Assemblies*, the distinct Business of the ἀρχαῖς

λαν, ἔγραψατεν Μῶμῳ τῆς υπόλοις, καὶ δὲ ὑπνος τὴν * γνώμην εἴπεν.---ἘΠΕΙΔΗΝ⁵ πολλοὶ τῶν ξένων, τὸ μόνον Ἑλλήνες, ἀλλὰ καὶ Βάρβαροι, θάλαμῶς ἄξιοι ὄντες κοινωνεῖν ὥμιν τῆς πολιτείας παρεγγραφέντες, ὡς οἰδ' ὅπως καὶ θεοὶ δόξαγες, ἐμπεπλήκασι μὲν τὸν θρανὸν, ὡς μεγὸν εἶναι τὸ συμπόσιον ὄχλος ταραχώδες πολυγλώσσων πιῶν, καὶ τὸ ξυγκλύδων· ἐπιλέοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὡς δὲ μάς ἥδη τὴν τὸ πλῆθον τῶν πινόνων· οἱ δὲ υπὸ αὐθαδείας παρωσάμενοι τὰς παλαιάς τε, καὶ ἀληθεῖς θεᾶς, προεδρίας ἡξιώκασιν ἱευτὰς παρὰ πάντα τὰ πάτερια, καὶ ἐν τῇ γῇ προσιμᾶσθαι θέλοι, ΔΕΔΟΧΩΝ τῇ βαλῆ, καὶ τῷ δημῷ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ολύμ-

πεῖς was to summon the People to meet; that of the *πρόεδρος*, to lay before them what they were to deliberate upon; and that of the *ἐπιστάτης*, to grant them the Liberty of Voting, which they could not do, till he had given them a Signal.

Laws and *Decrees* generally took their Rise in the *βάλη*, or *Senate*, because the Persons, who composed it, were Men of Learning, and great Knowledge in the true Interests of the Constitution; but no Act of their's was of any Force, till the above proper Officers had laid it before the People, and they had ratified it by their Votes. This Account I have collected from the most learned Dr. Potter.

It is to be observed, that *Jupiter* is, here, made to represent all the *πρυτανεῖς*, in his single Person, and *Neptune* the *πρόεδρος*; but *Apollo* and *Momus* only the single Officers, called *ἐπιστάτης* and *γραμματεὺς*; by which it appears, that a proper Pre-eminence is, here, preserved, in the Distribution of these Offices.

R

* γνώμην εἴπεν.] It is not meant, that *Hypnos* was the Person, who laid this *Decree* before the Assembly; but that he was the first Author of it. Γνώμην εἴπειν, *censere*, vel, *Auctor-effsentientiae*. Steph.

There seems to be an humorous Allegory, in making the God of Sleep the Author of this *Decree*; which is as much as to say, that the whole Affair of this Assembly of fictitious Deities is but a Dream, or Chimera.

† τὸ μόνον Ἑλλήνες.] He speaks, in Conformity to the Usage in *Athens*, where, even, Greeks were reckoned *ξένοι*, or Strangers; to wit, such as came from *Ionia*, the Islands, or any other Co'ony. See *Potter*.

‡ ξυγκλύδων.] Put for συγκλύδων, from the Nominative σύγκλυς — όδος, a Derivative from συγκλαίω, *convoca*.

§ μάς.] See the Note upon *θραχμῶν*, *Lib. I. Dial. xi.*

† κοτύλην.] See the Note upon *χοίνικας*, *Lib. I. Dial. xvii.*

περ

πῷ περὶ τροπὰς χειμερινὰς, ἵλεσθαι δὲ ἐπιγνώμονας τελίες θεός εἰπα, τρεῖς μὲν, ἐκ τῆς παλαιᾶς βυλῆς τῆς ἐπὶ Κρόνον, τέτταρας δὲ ἐκ τῶν δώδεκα· καὶ ἐν αὐτοῖς, τὸν Δία.
 Τέττας δὲ τὰς ἐπιγνώμονας, αὐτὰς μὲν καθήζεσθαι ὅμογαντας τὸν νόμιμον ὄρχον, τὴν Στύγα. Τὸν Ἐρμῆν δὲ, πηρύξαντα ξυναγαγεῖν ἀπαντας, ὅσοι ἀξιεῖστοι † ξυνίελειν εἰς τὸ συνέδεσον. Τὰς δὲ οὐκεν μάρτυρας ἐπαγομένες ἐναμοθεῖς, καὶ ἀποδείξεις τῷ γένει. Τεύτευθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἓνα. Οἱ δὲ, ἐπιγνώμονες ἐξείλαζοντες, ἢ θεός εἶναι πολαφαντασίαι, ἢ κατασίμφεσιν ἐπὶ τὰ σφέτερα ηρία, καὶ τὰς θύγας τὰς προγονικάς. "Ην δέ τις * ἀλῶ τῶν ἀδοκίμων, καὶ ἀπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκκριθέντων ἐπιβαίνων τὸ θραύ, εἰς τὸν τάφαρον ἐμπεσεῖν τέτον. Ἐργάζεσθαι δὲ τὰ αὐτὰ ἔκαστον. Καὶ μήτε τὴν Ἀθηνῶν ιασθαι, μήτε τὸν Ἀσκληπιὸν χρησμῳδεῖν, μήτε τὸν Ἀπόλλων τοσαῦτα μόνον ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον, μάντιν, ἢ κιδαρῳδὸν, ἢ ιατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀναπλάττειν καὶνὰ ὄνοματα, μηδὲ ληρεῖν περὶ ἀν ὡκῆσασιν. Οπόσος δὲ ἥδη γαῶν ἢ θυσιῶν ἡξιωθῆσαν, ἐκείνων μὲν ποκαδαιρεῖσθαι τὰ ἀγάλματα, ἐνιεθῆναι δὲ ἢ Διός, ἢ "Ηρας, ἢ Ἀπόλλωνθ, ἢ τῶν ἀλλων τινὸς ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν, καὶ σύλην ἐπισῆσαι αὐτὸν βωμό. "Η, δέ τις παρακλήσῃ τῷ κηρύγματθ, καὶ μὴ ἐθελήσῃ ἐπὶ τὰς ἐπιγνώμονας ἐλθεῖν, † ἐρήμουν αὐτὰ κατα-

† ξυντελεῖν.] The other Translation renders this Word *legitime admitti*; but I chuse to follow Stephanus, who says that, upon Occasions of this Kind, it should be rendered *contribui, to be ranked among*. Yet still I cannot see, why it should, or how it can, be taken passively. It comes from τέλος, *Dignitas*, or *Magistratus* (which Sense of the Word is common, as we find *Cyrus*, in *Xenophon*, saying εἰς τέτο τὸ τέλος κατέγη); and I cannot apprehend, why it may not be, naturally and easily, rendered, in

dignitatem, vel, magistratum coire.

* ἀλῶ.] The third Person singular of the second Aorist of the Subjunctive Mood Active. But both the Perfect and second Aorist Active of the Verb ἀλίσκω, or ἀλωμι, are, generally, taken Passively, as, κλέπτων ἥλωκε, *furans deprehensus est*, Steph. and, πόλις ἀλησα, *urbs capta*, Il. ii.

† ἐρήμουν.] *Ἐρημος* — ον, and *Ἐρημος*, η, ον, are both said. But there is no such Word as *ἴρημος*, an absolute Substantive;

‡ καταδιαιτησάντων. —— ΖΕΥΣ. Τότο μὲν ἡμῖν τὸ
Ψήφισμα δίκαιόταλον, ὃ Μῶμε, καὶ ὅτῳ δοκεῖ, αὐτεινάτω
τὴν χεῖρα. Μᾶλλον δὲ ὅτῳ γιγνέσθω πλείσις γὰρ
οἴδι ὅτι ἔσοιται, οἱ μὴ χειροτονήσοιτες. Ἀλλὰ νῦν μὲν,
ἄπιτε. Ὡπόταν δὲ κηρύξῃ ὁ Ἐρμῆς, ἥκειτε, κομίζοντες 5
ἔκαστον ἐναργῆ τὰ γυναικομάλα, καὶ σαφεῖς τὰς ἀποδείξεις,
παλέσδις ὄνομα, καὶ μητρὸς, καὶ ὄθεν, καὶ ὅπως θεός ἐγένετο,
καὶ φυλὴν, καὶ *Φράτορας. Ως δημιοῦρος μὴ παράσχηται,
ἀλλὰ μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεών τις μέγαν ἐπὶ γῆς
ἔχει, καὶ εἰ οἱ ἀνθρώποι θεὸν αὐτὸν εἶναι νομίζουσιν. 10

tive; for, when it is put alone for a *Desert*, *Xwga*, *Regio*, is understood. So likewise, when ἔργην is used, as a Law-term, signifying a *forsaken Cause*, or that upon which no Defendant appears, then, also, is the Substantive δίκη, a *Cause*, or *Suit*, understood. See Stepb.

‡ καταδιαιτησάντων.] The Genitive Case Plural of καταδιαιτήσας, the Participle of the first Aorist Active, put, according to the Attic Dialect, for καταδιαιτησάτωσαν, the third Person Plural of the first Aorist of the Imperative Mood Active of καταδιαιτάω, condemnō, from κατὰ, contra, and διαιτά, *Arbitrium*.—Stepbanus observes, that *Arbitrium* is a most extraordinary Signification of the Word διαιτά, which, properly,

signifies *Mos-vivendi*, or *Ratio Victus à Medicis præscripta*. And, since none, before him, have accounted for its Signifying *Arbitrium*, he begs Leave to guess, that it is, because, as the Prescribing a proper Regimen of *Diet* restores Health to sick Persons, so the Decision, proposed by Arbitrators, restores Peace and Harmony to the contending Parties. Were I allowed also to guess, I should be apt to think, that, as a proper Regimen of *Diet*, which allows a Patient neither *more*, nor *less*, than he ought to have, hath been termed διαιτά, so the Distribution of Justice, which gives each of the Litigants his *exact Due*, might be called by the same Name.

*Φράτορας.] See the Note upon Φρατέριαν, Lib. II. Dial. ii.

ΔΙΑ' Α'. γ'. Τίμων, ἡ Μισάνθεωπος.

It is impossible to express the Humour and Satyre, with which the Vices and Follies of Mankind are, here, exposed. But the best Way, to be justly affected with both, is for the Reader strongly to picture and represent, to himself, the Habits, the Attitudes, the Humours, the Passions, and the Voices of the Speakers. So, if we would read Timon's Prayer, with which the Dialogue begins, with a proper Taste, we must represent to ourselves Timon in his furred Leather Coat, dirty, shabby, and

leaning upon his Spade ; and then, after no very pious Meditation, suddenly turning up his lowre fleering Face, and, in a loud, harsh, angry, gibing Tone of Voice, addressing, or rather attacking, Jupiter with a Volley of Poetical Epithets and Attributes.

TIM. **Ω** Ζεῦ * φίλε, καὶ ξέρε, καὶ ἐταιρεῖ, καὶ ὁφέ-
γει, καὶ ἀγεροπτὰ, καὶ ὄρκει, καὶ νεφεληγερέτα,
καὶ ἵριγδεπε, καὶ εἰ τι σε ἄλλο οἱ ἐμβούλητοι ποιηταὶ καλὺσσοι
καὶ μαλισταὶ ὅταν ἀπορῶστι πρὸς τὰ μέτρα· (τότε γὰρ αὐ-
τοῖς πολυάνυμος γνώμενῷ υπερέιδεις τὸ πίπον τῷ † μέ-
τρᾳ, καὶ ἀναπληροῖς τὸ κεχηνὸς τῷ ἔνδυμα) πὼ σοι νῦν ἡ
ἐρισμάξαγω· ἀγραπή, καὶ ἡ βαρζύρομῷ βροντὴ, καὶ ὁ αἰ-
δαλόεις, καὶ ἀργητεῖς, καὶ σμερδαλέος κεραυνός ; ἀποιλα γὰρ
ταῦτα λῆρῷ ηδὴ ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς
ἔξω τῷ πατάγῳ τῶν ὄνομάτων. Τὸ δὲ ἀοίδιμόν σου, καὶ ἐκη-
σόλον ὄστλον, καὶ πρόχειρον, ἐκ οἴδ' ὅπως τελέως ἀπίστον,
καὶ Φυχρὸν ἔσι, μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀ-
δικῶν διαφύλαττον. Θάτιον γάν τῶν ἐπιορκεῖν τις ἐπι-
χειρέντων ἔωλον θρυαλλίδα φοβηθείη ἀν, ἢ τὴν τῷ πανδα-
μάτορος κεραυνὸν φλόγα. Οὕτω δαδόν τινα ἐπανατείνασθαί
δοκεῖς αὐτοῖς, ὡς πῶς μὲν, ἡ καπνὸν ἀπὸ αὐτῷ μὴ δεδιέ-
ται, μόνον δὲ τῷτο οἰεσθαι ἀπολαύειν τῷ τραύματῷ, ὅτε
ἀνατληθήσενται τῆς ἀσόλης. “Ωρε ηδὴ διὰ ταῦτα σοι
καὶ ὁ Σαλμονεὺς ἀλιθροντῶν ἴτόλμα, καὶ πάντα τοι ἀπίθανῷ
ἄν πρὸς ὑπὸ Φυχρὸν τὴν ὀργὴν Δία, Θερμαργύρος ἀνῆρ, καὶ
μεγαλαυχύμενος. Πᾶς γὰρ ὅπε γε καδάσειρ † υπὸ μαν-
δραγόρα

* φίλε.] The Wordsphile, hospitalitie, and jujurandice, in the Translation, are coined.

† μέτρᾳ.] Βαίνονται δὲ οἱ
ρυθμοὶ, τὰ δὲ μέτρα εἰ βαί-
νονται. Scholiast. Aeschylus,
Faber.—So that ἔνδυμα signifies
the harmonious Run of a
Verse, and μέτρον the just Mea-
sure, or Number, of Feet.

‡ υπὸ μανδραγόρα.] Græ-
vius thinks, that Lucian could
not write it, υπὸ μανδραγόρα,
because the Mandrake doth not
cause Sleep to such, as only lie

under it, but to such as drink
the Juice of it : And he, there-
fore, would have it read, ἀπὸ
μανδραγόρα, after Mandrake,
that is, “after Taking a Dose
of Mandrake.” That ἀπὸ
is, often, taken, in this Sense, is
certain ; as, ἀπὸ δὲ αὐτῷ
θορέσσοντο, at deinde armabantur,
Il. ix. and, ἀπὸ δείποντο,
post cœnam ; ἀπὸ σαλπίγγος,
post tubæ sonitum. Steph.—Yet,
as the Mandrake is a Plant of a
soporific Quality, I think, Lucian
might have considered a Dose
of

δραγόρα καθεύδεις ; ὃς ἔτε τῶν ἐπισκοπῶν ἀκέσις, ὅτε τὰς
ἀδικεύτας ἐπισκοπεῖς, λημᾶς δὲ, καὶ ἀμβλυώτεις πρὸς τὰ
γιγνόμενα, καὶ τὰ ὄτα ἱκνεώφωσαι καθάπερ οἱ παρηγόρο-
τες. Ἐπεὶ νέῳ γε ἔτι καὶ ὁξύθυμῳ ὥν, καὶ ἀκμαῖος τὴν
ὅργην, πολλὰ καὶ τὰς ἀδικῶν, καὶ βιαίων ἐποίεις, καὶ ὕδε-
πολεις ἥγες τότε πρὸς αὐτὸς ἵκεχειρίαν, ἀλλ' αἰδὲς
πάντως ὁ κεραυνὸς ἦν, καὶ η αἰγὺς ἐπεσείτο, καὶ η Βροτὴ
ἐπαταγεῖτο, καὶ η ἀσραπὴ συνεχὶς ὕσπερ * εἰς ἀκροβο-
λισμὸν

of it, as an *Oppression* and *Load*
upon the *Senses*, and, therefore,
have said of a Person, that he
*slept, ὑπὸ μανδραγόρα, under
the Oppression of a Dose of Man-
drake.*

I have been favoured, with
the following accurate and
learned Account of the *Mand-
drake*, by a Friend : — “ *Mand-
drake* is an Herb of a narcotic
and cold Quality, especially
the Root, which is large,
and shaped like those of
*Parsnip, Carrot, White Brio-
ny, &c.* and, in old Times,
has been applied to deaden
Pain, in Parts to be opened,
or cut off. Its Roots are
sometimes forked; which
made the fruitful Heads of
Antiquity fancy they were
like the Legs, or Thighs, of
Men, and derive its Greek
Name of *Mandragora*, quasi
Andragora, quod inter eradi-
candum ejulatur & bumanam
refert vocem. *Pythagoras*
calls it, *Antropomorphus*;
Columella terms it, *Semibomo*.
Albertus de Mandragora
*Druſius de Monſtris, Kirche-
rus de Magia Parafatistica*,
Plin. in Hist. Nat. and others,
have run into the same Con-
ceit.

“ The Ancients believed it
grew only, at Places of Exe-

“ cution, out of the Urine and
“ Fat of the Dead; that in
“ Eradication, it shrieked;
“ that it brought Calamity on
“ such as pulled, or dug, it up;
“ to prevent which Disasters,
“ *Pliny*, who lets no idle Story
“ slip, gives Directions, at large,
“ to be observed, in pulling
“ it.

“ Cunning Impostors have
“ confirmed these Errors, by
“ chusing forked Roots of it,
“ and, carving, in some, the
“ generative Parts of Men; in
“ others, those of Women;
“ and putting into small Holes,
“ made in proper Places, the
“ Grains of Millet, Barley, or
“ the like; and setting them
“ in a moist Place, till they
“ grew, and sent forth Blades;
“ which, when dried, looked
“ like Hair. For the Discove-
“ ry of these Cheats, we are
“ beholden to *Mattibolus, Crol-
lius, Sir Thomas Brown, and
others.*”

* εἰς ἀκροβολισμὸν.] ’Ακ-
ροβολίζω signifies “ to dart, or
“ shoot, from beneath, at any
“ big Place, or Thing; or,
“ from an big Place, at some-
“ thing below.” And, though
Stephanus, who shews this to be
the true Meaning of the Word,
interprets ἀκροβολισμὸς, by no-
thing, but *Facultatio*, or *Veli-
tatio,*

λισμὸν προκοπίζετο. Οἱ σεισμοὶ δὲ * κοσκινῆδον, καὶ ἡ
χιῶν σωρηδὸν, καὶ ἡ χάλαζα πετρηδὸν· καὶ ἵνα σοι † Φορτικῶς διαλέγωμαι, υἱοῖς τε ἁγυδαιοῖς, καὶ Σίασι, ‡ ποταμὸς ἐκάστη γαγών· ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνιαν ναυαγίαν ἐπὶ τῷ Δευκαλίωντῷ ἰγένετο, ὡς ὑποθέρευχιν ἀπάντων καταδεδυκότων, μόγις ἐν τι κιβώτιον περισσωθῆναι, προσκεῖλαι τῷ || Δυκωρεῖ, ζόπυρόν τι τῷ ἀθρεπτίνᾳ σπέρματος διαφύλαττον εἰς ἐπιγονὴν κακίας μείζοντος. Τοι γάρ τοι

ratio, yet certainly it must, from its Composition, originally and properly, signify, *ex alto - vel - edito - loco - Faculatio*, or, *editum - versus - locum - Faculatio*: And, here, it must signify the *Former*, as the *Lightning* must have been *darted downward*. For these Reasons, I take *εἰς ἄκροβολισμὸν* to be, here, spoken, in much the same Manner, as *εἰς ὑπερβόλην*, or *εἰς τὸ ἀκριβέστατον*; and, therefore, to signify, *usque ad Acrobolismum*, that is, *even to the Degree of an Acrobolismus*; that is, “as thick as *Datis* are showered down upon an *Ene-*“*my, from the Walls of a*“*Town, or other high Place.*” Erasmus, here, renders both *ἄστερ* and *εἰς* by nothing but *in morem*; which, how it answers to those two Words, I cannot see: Nor can I apply this Expression to *εἰς*, having never met with this Preposition, in that Sense.

* *κοσκινῆδον.*] “Ut cribri agitationem referre videantur.” Faber.

† *Φορτικῶς.*] Stephanus shews, that *Φόρτικος* signifies, “fit-to-carry-g eat-Burthens,” or, *Φόρτικον πλοῖον, oneraria Navis*; and that, metaphorically, it signifies *molestus*, or

tædiosus. But I find it hard to conceive (though Erasmus hath so translated it) how *Φορτικῶς*, here, can signify *moleſtè*, because *Timon*, through the Whole, preserves, at least, a Sort of a Shew of Decorum towards *Jupiter*, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical, in him, to tell *Jupiter*, to his Face, while he was praying to him, that he would *pester* him, especially since what he subjoins to *Φορτικῶς διαλέγωμαι*, viz. *υἱοῖς ἁγυδαιοῖς*, &c. is not, at all, Language of a *pestering* Nature. I, therefore, am inclined to think, that *Φορτικῶς*, in this Place, means *magnificè*; as if he had said, “And, *Jupiter*, that I may talk to you *importantly*, or *grandly*, as my Subject requires, I should.”—And this he really does, by going on in the *grand Expressions*, *υἱοῖς ἁγυδαιοῖς*, &c.

‡ *ποταμὸς.*] The Text seems to want *καὶ* before *ποταμὸς*, to answer *τε* going before.

|| *Δυκωρεῖ.*] Lycore was a Street of the City *Delphi*, upon Mount *Parnassus*, of which the common Dictionaries make no Mention.

ἀκόλυθα τῆς ἔραθυμίας τάπιχειρα κομίζῃ ταξὶ αὐτῶν, ὅτε
θύουτῷ ἔτι σοὶ τινῷ, ὅτε γεφανθύτῳ, * εἰ μὴ τις ἄρα
πάρεργον Ὀλυμπίων· καὶ ὅτῳ ὁ τάνυστις ἀγαγκαῖα ποιεῖ δο-
κῶν, ἀλλ' εἰς Ἑδῷ τι ἀρχαῖον συντελῶν. Καὶ καὶ ὁ λίγον
Κρόνον σε, ὃ θεῶν γενναιότατε, ἀποφάνθσι, ταρποσάμενος 5
τῆς τιμῆς.

2. Ἐῶ λίγειν, ὅποσάκις ἥδη σὺ τὸν νεών σεσυλήκασιν.
Οἱ δὲ καὶ αὐτῷ σοὶ τὰς χεῖρας † Ὀλυμπιάσιν ἐπιβεβλήκασι.
Καὶ σὺ ὁ ὑψιβρεμέτης ἀκνητας, ἡ ἀνασῆσαι τὰς κύνας,
ἡ τὰς γείτονας ἐπικαλέσασθας, ὡς βοηδρομήσαντες αὐτὰς 10
συλλάβοιεν, ἔτι συσκευαζομένας πρὸς τὴν Φυγὴν. Ἄλλ' ὁ
γενναῖος, καὶ γιγαντολέτωρ, καὶ τιτανορράτωρ ἐκάθησο, τὰς
πλοκάμιας περικειρόμενος ὑπὲρ αὐτῶν, δεκάσηχυν κεραυνὸν
ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, § ὃ ἡ θαυμάσιε, πη-
νίκα παύσεται ὅτας ἀμελῶς παρορώμενα; ἡ πότε κολά- 15
σεις τὴν τοσαύτην ἀδικίαν; ‡ πόσοι Φαέθοντες ἡ Δευκα-
λίωνες

* εἰ μὴ τις ἄρα πάρεργον
Ὀλυμπίων.] These Words are,
to me, very obscure. I, therefore,
leave the Translation of
them, as I found it; though, I
fear, it hath no Authority, for
rendering πάρεργον, adverbially,
by “ obiter;” and much less,
for rendering Ὀλυμπίων by “ in
“ Ludis Olympicis.” It is
true, Ὀλύμπια---ων signifies
Olympia, or, Ludi Olympiae;
but, how the Genitive Case
Ὀλυμπίων can signify, “ in-
“ Olympicis,” is what I can-
not conceive. The only Sense,
I can make of this Place, arises
from considering the Text, as
running, in this Manner, ὅτε
θύουτος ἔτι σοὶ τινος, ὅτε
γεφανθύτος, εἰ μὴ τις ἄρα
ΠΟΙΗΣΙΕ πάρεργον Ἐ-
ΚΕΓΝΟ Ὀλυμπίων. “ Nec
“ sacrificante tibi amplius ali-
“ quo, nec statuam tuam coro-
“ nante, nisi præfliterit quispi-

“ am supervacaneum illud Lu-
“ dorum Olympicorum.” And
this Sense I should gladly change
for one that may be drawn from
the Text, with more Ease.

The Olympic Games were ce-
lebrated, in Honour of Jupiter
Olympius, not at Mount Olym-
pus in Tessaly, but near the
City Olympia, otherwise called
Pisa, upon the River Alpheus,
in Peloponnesus.

† Ὀλυμπιάσιν.] The Da-
tive Case Singular of Ὀλύμπια,
the Name of that City, with
σιν added; and is put adverbially,
signifying, in-Olympia. So
Ὀλυμπιάσας, ab-Olympia; and
Ὀλυμπιάζεις, Olympiam - ver-
sus.

§ ὡς θαυμάσιος.] “ Honoris
“ appellatio: Ut, ὃ γενάδα,
“ εὐδαιμόνε, &c.” Faber.

‡ πόσοι Φαέθοντες, &c.]
How many universal Conflagra-
tions and Deluges! Meaning,
that

λίωνες ἰκανοὶ πρὸς ὑπερβαντούς ὑδρίους τῷ βίᾳ; Ἡνα γὰρ
τὰ κοινὰ ἕάσας, τάμα εἴπω, τοσύτες Ἀθηναίων εἰς ὑψος
ἄρας, καὶ πλευσίες ἐκ πενεσάτων ἀποφήνας, καὶ πᾶσι τοῖς
δεομένοις ἐπικεφρήσας, μᾶλλον δὲ ἀβρόν οὐκεργεσίαιν τῶν
5 φίλων ἐχχέας τὸν πλεῦτον, ἐπειδὴ πάντης διὰ ταῦτα ἐγενό-
μην, ὃς ἔτι οὐδὲ γνωρίζωμαι πρὸς αὐτῶν, ὅτε προσκυνοῦτες,
οἱ τέως ὑποπήστοντες, καὶ προσκυνοῦτες, καὶ τῷ ἐμῷ νεύ-
ματῳ ἀνηρτημένοι. ἘΑΛΛ ἦν πα καὶ οὐδὲ βασίζων ἐντύχοι-
μι τινα αὐτῶν, ὥσπερ τινὰ σύλην παλαιῶν νεκρῶν ὑπλίαν,
10 ὑπὸ τῆς χρόνου ἀνατετραμμένην παρέρχονται, Τι μηδὲ ἀν-
γόντες· οἱ δὲ καὶ πόρρωθεν οὐδούτες, ἐπέργαν ἐκτρέπονται, δυ-
σάντητον, καὶ ἀποτρόπαιον θέαμα ὁ φεσθαί ὑπολαμβάνοντες,
τὸν δὲ πρὸ πολλῶν σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγενημένον.
“Ωςέ ύπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατίαν τραπόμενος,
15 ἐναψάμενος διφθέρεαν, ἐργάζομαι τὴν γῆν ὑπόμισθος ὄσολῶν
τεσσάρων, τῇ ἐρημίᾳ, καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐν-
ταῦθα. Τέτο γένι μοι δοκῶ κερδανεῖν, μηκέτι ὁ φεσθαί
πολλὰς παρὰ τὴν ἀξίαν εὐπράττοντας. * Ἀνιαρότερον
γὰρ τετό γε. “Ηδη ποτὲ δέ, ὡς Κρόνος καὶ Ρέας νίε, τὸν
20 βαθὺν τετονούντοντον ὑποσεισάμενος, καὶ ἵπνομον (ὑπὲρ τὸν
† Ἐπιμενίδην γὰρ κεκοίμησα) καὶ ** ἀναρρέποντας τὸν κε-
ραυνὸν,

that the present Race of Mortals deserve to be burned, or drowned, many Times over.

† Μηδὲ ἀναγνόντες.] Faber renders these Words, “ne le-
“gentes quidem,” as if they considered Timon, as a fallen Pillar of some Sepulchre, the Inscription on which they would not so much as read.—It is true, ἀναγνώσκω, often, signifies to read; but “agnosco” is the proper and most usual Signification of it; and, I think, “agnoscentes” is the more natural Sense, in this Place, though I own the other to be somewhat pretty.

* Ἀνιαρότερον.] “More vexatious,” than even my Calamities, in this Place of Toil and Want,

+ Ἐπιμενίδην.] He was a Poet of Crete, who, as he attended his Father’s Flocks, fell a-sleep in a Cave, and slept there 70 Years.

St. Paul is said, in his Epistle to Titus, to have quoted, from him, that Verse,

Κεῦτες αὖτε Ψεῦσαι, κακὰ Δηρία, γαστέρες ἀγραί. Stepb.

** ἀναρρέποντας.] “Pīpn “ a ἔπιτω, jacio, est Impetus “ ejus quod proicitur.” Stepb. But I should think that, considered as the Theme of ἔπιτω, ventilo, it means, rather, the Wind, occasioned by any Thing that is thrown by Force; and this I think, because it is, frequently, used to signify the Wind,

ραυδόν, ἢ ἐκ τῆς || Οἴτης ἐναυσάμεν^Θ, μεγάλην παιήσας τὴν φλόγα, ἐπιδείξαιό τινα χολὴν ἀνδράδες καὶ νεανικὴ Διός, εἰ μὴ ἀληθῆ ἐσὶ τὰ ὑπὸ * Κρητῶν περὶ σα, καὶ τῆς ἐκεῖ σῆς ταφῆς μυθολογύμενα.

3. ΖΕΥΣ. Τίς θέτος ἐσιν, ὦ Ερμῆ, ὁ κεκραγὼς ἐκ τῆς 5
Ἀττικῆς, παρὰ τὸν Υμητὸν ἐν τῇ ὑπορείᾳ, πίναρ^Θ ὄλῳ,
καὶ αὐχμῶν, καὶ ὑποδιφθερῷ; σκάπτει δὲ, τὸ οἴμαι, ἐπι-
κεκυφῶς, λάλος ἀνθρωπος, καὶ θρασύς. "Ηπώς τὸ φιλόσοφος
ἐσιν" ἐγαίρειν θέτως ἀσεβεῖς τὰς λόγυς § διεξήει καθ' ημῶν.
ἘΡΜ. Τί φῆς, ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρα- 10
τίδη, τὸν Κολυτίεα; θέτος ἐσιν ὁ πολλάκις ημᾶς καθ'

Wind. Hence, I cannot but conclude, that ἐπίζω does not so properly, signify “follibus” “sufflo” (as the Writers of Lexicons render it) but, “pro-“ jiciendo ventilo,” to blow up by a projectile Motion; as Children, in their Play, kindle up the Fire on the End of a Stick, by twirling it about. And, perhaps, *Lucian*, here, intended a Piece of Wagging on *Jupiter*, by making *Timon* desire him to revive the Fire of his Thunderbolt, as a Boy, in his Play, does that on the End of a Stick, *viz.* by twirling it about. In which Sort of Action, *Jupiter*, twirling his Thunderbolt, in order to light it up, must make a comical Sort of a Figure.

|| Οἴτης.] Mount *Oeta* hath, never, been remarkable for Fire or *Volcano's*. But as *Aetna* was, both for those, and for the Forge of the *Cyclops*, in which were made *Jupiter's* Thunderbolts, I have no Doubt, but *Lucian* wrote it *Aityns*. I have found *Faber*, too, of this Opinion.—Ἐναυσάμενος, read ἐναυσάμενος, says *Faber*, especially, because *Erasmus* trans-

lates it, “redaccensio;” which he must have done, because he found it so written, in his Book.—This Emendation is, certainly, just; because, as the Thunderbolt had been extinct, it was, therefore, to be “re-kindled,” or, again, made red hot.

* Κρητῶν.] See the Story of *Jupiter*, in your Dictionary.

+ οἴμαι.] It seems, *Jupiter*, could not, at that vast Height, distinctly see, whether *Timon* was digging, or not: But he very judiciously guesses, from his stooping Posture, that he is at that Sort of Work.

† φιλόσοφος.] Many of the Philosophers were wont to decry the chimerical Deities of the Heathen. On this Account, was *Socrates*, the greatest of them, put to Death, by the *Athenians*.

§ διεξήει.] The third Person singular of the Preterplusperfect Tense of the Middle Voice: διεξείμι, properly, signifying, as it were, *perereo*; but, often, used for *ediffero*, or *Oratione-percurro*.

ἴερων ἡ τελείων ἔγιάσσει, ὁ * νεόπλευτος, ὁ τὰς ὄλας ἐκαπόμ-
βας, παρὸν λαμπρῶς εἰώθαμεν ἑορτάζειν τὰ διάστα. ΖΕΥΣ.
ΦΕῦ τῆς ἀλλαγῆς. ‘Ο καλὸς ἐκεῖνος, ὁ πλέστιος, περὶ ὃν
οἱ τοσῦτοι φίλοι; τί παθὼν ἐν τοιεῦτός ἐσιν, αὐχμηρὸς,
5 ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἔοικεν, ὅτῳ βα-
ρεῖαν καλαφέρων τὴν δίκελλαν. ’ΕΡΜ. † Οὐτωσὶ μὲν εἰ-
πεῖν, Χρησότης ἐπέτρεψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ
πρὸς τὰς δεομένες ἀσταῖας οἰκτος ὡς δὲ ἀληθεῖ λόγω, ἀνοια,
καὶ † εὐηδεῖα, καὶ ἀκρισία περὶ τὰς φίλας, δις ἐσυνίει, κό-
10 ραξι, καὶ λύκοις χαριζόμενος· ἀλλ’ ὑπὸ γυναιῶν τοσύτων ὁ
κακοδαίμων κειρόμενος τὸ ἥπαρ, φίλας εἶναι αὐτὸς καὶ ἔται-
ρις ὁέτο, ὑπὲνύοιας τῆς πρὸς αὐτὸν, χαίροντας τῇ Βορᾶ.
Οἱ δὲ τὰ ὅσα γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἴ-
τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες, καὶ τῶτον εὖ μάλα ἐπιμελῶς,
15 ὥχοντο, αὐτὸν αὐτὸν καὶ τὰς ἐιζας ὑποτετμημένον ἀπολι-
πόντες· ςδὲ γυναῖξιντες ἔτι, ςδὲ προσβλέποντες· ςδὲ γυν-
αῖξιντες ἔτι, ςδὲ προσβλέποντες. Πόθεν γὰρ η ἐπικαρεῖται,
η ἐπιδιδόντες ἐν τῷ μέρει; διὰ ταῦτα δικελλίτης καὶ διφ-
θερίας, ὡς ὁρᾶς, ἀπολιπὼν ὑπὸ αἰσχύνης τὸ ἄγνυ μισθ-
20 γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλετῶντες παρ-
αύτῷ, μάλα ὑπεροπλικῶς παρέρχονται, ςδὲ τένομα, εἰ-

§ τελείων.] Such Beasts were chosen for Sacrifices, as were without Blemish: Which Custom, doubtless, was, originally, taken from the Commands given by God, at the Institution of the Passover, and of the Consecration of Priests: “Your Lamb shall be without Blemish, a Male of the first Year.” Exod. xii. 5. And, “Take one young Bullock, and two Rams, without Blemish.” Exod. xxix. 1. The Word τελείων, applied to Sacrifices, is of frequent Use, in Homer; which makes Lucian use it, here, in the Way of Humour.

* νεόπλευτος.] Not suddenly-inriched, and, therefore, an Upstart (which is the usual Signification of this Word) but,

“ lately enriched,” i. e. who lately came into a great Fortune; and such there had been, in Timon’s Family, as appears, by his Discourse with Plutus below. Stephanus, too, shews, that νεόπλευτος is, sometimes, taken, in this Sense of nuper-datus.

† Οὐτωσὶ μὲν εἰπεῖν.] “That I may so say: That is, To talk, in the Way of the World”

† εὐηδεῖα.] Properly, Good-Morals; that is, Honesty, or, No-Guile. Hence, it hath been used to signify that Kind of Simplicity, which makes an honest Man think every other as undefining as himself, and which, therefore, hath a Mixture of Folly in it. See Steph.

Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ὃ παροπλέος
αὐτῷ, όδε ἀμελητέος· εἰκότα γὰρ ἥγανάκτει δυσυχῶν, ἐπεὶ
καὶ ὅμοια τοις ἱστορούμενοι τοῖς καταράτοις κόλακεν ἔκείνοις, ἐπι-
λελησμένοις ἀνδρὸς * τοσαῦτα ταύρων τε καὶ αἴγαν τιό-
τατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γὰν ἐν ταῖς ἁσὶ 5
τὴν † κνίσσαν αὐτῶν ἔχω· τῷν ὑπὲρ ἀσχολίας τε καὶ θο-
ρύβου πολλὰ τῶν ἐπιορκεύντων, καὶ βιαζομένων, καὶ ἀρπαζόντων,
ἔτι δὲ καὶ φόβον τῇς παρὰ τῶν ἵεροσυλλήλων (πολλοὶ γὰρ θτοι
καὶ δυσφύλακτοι, καὶ όδε ἐπ’ ὀλίγον καταμύσσας ἡμῖν ἴφιασι)
πολὺν ἥδη χρόνον, όδε ἀπέβλεψα εἰς τὴν Ἀττικὴν, καὶ μά- 10
λιστα ἐξ ἡ φιλοσοφία καὶ ‡ λόγων ἔριδες ἐπεπόλασταν αὐτοῖς.
Μαχομένων γὰρ πρὸς ἄλλήλους, καὶ κεκραγότων, όδε ἐπακάνει
ἐξι τῶν εὐχῶν. Ὁμηρος ἡ ἐπιβυστάμενον χρὴ τὰ ὄτα καθῆσ-
θαι, ἡ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα καὶ § ἀσώματα,
καὶ λήρας μεγάλη τῇ φωνῇ ἔχουσάντων. Διὰ ταῦτα τοι καὶ 15
τῶντον ἀμεληθῆναι συνέσθη, πρὸς ἡμᾶς ὃ φαῦλον ὄντα. Ὁμηρος
δὲ τὸν Πλάτονον, ἦ Ερμῆν, παραλαβὼν, ἀπιδι παρὰ αὐτὸν
κατὰ τάχθος. Ἀγέτω δὲ ὁ Πλάτος καὶ τὸν Θησαυρὸν μεῖ
αὐτῷ, καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλ-
λατίσθωσαν ὅτα μάλιστα ὑπὸ χρηστότηλος 20
αὐθις ἐκδιώκη αὐτῷς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων
ἐκείνων, καὶ τῆς ἀχαρισίας, ἣν ἐπεδείξαντο πρός αὐτὸν, καὶ
αὐθις μὲν σκέψομαι, καὶ δίκην δώσων, ἐπειδὴν τὸν κε-
ραυνὸν ἐπισκευάσω· καλεαγμέναι γὰρ αὐτῷ καὶ ἀπογομ-
μέναι εἰσὶ δύο || αὔτινες αἱ μέγισται, ὅποις φιλοτιμότεροι 25

* τοσαῦτα.] Faber justly observes, that τοσαῦτα πιότατα is barbarous Greek, and that, in the Royal Manuscript at Paris, it is, τοσαῦτα μῆνια ταύρων, &c. “ So many *Thibgs* “ of Bulls.” For the *Thibgs*, especially, were wont to be offered.

— πίονα μῆρι ἔκησα.
Hom.

† κνίσσαν ἔχω.] As Jupiter utters these Words he, no Doubt, must be supposed, as it were, to snuff up the delicious Fume,

‡ λόγων ἔριδες.] *Disputes*, in which was no just Reasoning, because they were only about *Words*.

§ ἀσώματα.] See the Note to this Word, *Lib. I. Dial. xxxii.*

|| αὔτινες.] Ἀκτίνη, properly, signifies a *Sun-beam*. I suppose the *Shafts* darted by Jupiter, or the *Thunderbolts*, were called αὔτινες, both as they were supposed to resemble the *Rays* of the *Sun*, in Point of Brightness, and to be darted with much the same *Velocity*.

ἀκόντισα

τηκόντισα πρώτην ἐπὶ τὸν δὲ σωφιστὴν Ἀναξαγόραν, διὸ ἔπειδε
τὰς ὄμιλητὰς, μηδὲ ὅλας εἶναι τινας ἡμᾶς τὰς θεάς. ἘΑΛΛ
ἐκεῖνης μὲν διημαρτυροῦ ὑπερέσχε γὰρ αὐτῷ τὴν χεῖρα Πε-
ρικλῆς. Ὁ δὲ κεραυνὸς εἰς τὸ *ἀνάκειον παρασκήψας,
ἐκεῖνό τε καλέφλεξε, καὶ αὐτὸς ὀλίγης δεῦ συνέριση παρὰ
τὴν τάπεραν· ὥλην ἵκανη ἐν τοσύτῳ καὶ αὐτῷ τιμωρία ἦσε
αὐτοῖς, εἰ ὑπερτιθετούσι τὸν Τίμωνα ὁρῶσιν.

4. ΕΡΜ. Οἶον ἦν τὸ μέγα κεκραγέναι, καὶ ὄχληρὸν εἴ-
ναι, καὶ θρασύν; ὃ τοῖς δικαιολογεῖσι μόνοις, ἀλλὰ καὶ τοῖς
εὐχομένοις τότε χρήσιμον. Ἰδία γὰρ αὐτίκα μάλα πλέ-
σιος ἐκ πενεγάτων κατασήσεται ὁ Τίμων, βούσας καὶ παρ-
έποιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιτιρέψας τὸν Δία. Εἰ δὲ

[† σωφιστὴν Ἀναξαγόραν.]
Diogenes Laertius observes, that
the σοφοὶ, or Wise-Men, after-
wards, called φιλόσοφοι, were,
antiently, styled σοφισταὶ.

Anaxagoras was very eminent for his Knowledge, in Natural Philosophy, especially the Astronomical Part. He held, that the Sun was a μυδρὸς διά-
πυρος, *candens Ferrum*, “a red-
“hot Mass of Iron,” as the
Translator of *Laertes* renders
it; but, according to others,
and with more Truth, “a red-
“hot round Mass of Matter;”
which, he asserted, was larger
than all Peloponnesus. He,
likewise, held, that the Moon
was inhabited, and had Mountains
and Vallies in it. His
Opinion of the Sun’s being a
very large red-hot Mass of
Matter, and of the Moon’s
having Mountains and Vallies,
is demonstrated by the modern
Philosophers. And, perhaps,
they have arrived at this Know-
ledge, because their Masters,
the Antients, have shewed them
the Way to it.

Anaxagoras was, by one Cleon,
arraigned of Impiety toward the
Gods, for holding the above O-

pinions, but he was only fined five Talents, and banished,
ἀπολογησαμένης ὑπὲρ αὐτῷ
Πειρικλῆς τῷ μαθητῷ, “his
“ Scholar, Pericles, having de-
“ fended him.” Lucian, here,
makes him an *Atbeift*; but the
contrary is evident, from that
memorable Answer he, once,
made to a Man who asked him,
Why he did not take Care of
his Country? “Yes (said he)
“ I take great Care of my
“ Country;” at the same
Time, pointing to Heaven.
Diog. Laert.

I know not what *Lucian*
means by saying, that the
Thunderbolt, that had missed
Anaxagoras, destroyed the Temple
of *Castor* and *Pollux*; ex-
cept, that he alludes to some
History that gave an Account,
that this Temple had, in the
Time of *Pericles*, been destroy-
ed by Lightning; but I doubt
whether we have any such
History now extant.

* ἀνάκειον.] *Castor* and *Pollux*
were, peculiarly, called
ἄνακτες, the Kings, or, Guar-
dians; and their Temple,
ἀνάκειον. *Steph.*

σιντοῇ ἵσκασθεν ἴτικεκυφῶς, ἔτι ἀν ἕσκαπτεν ἀμελέμενος.
ΠΛΟΥΤ. Ἀλλ ἐγώ οὐκ ἀν ἀπέλθοιμι, ὁ Ζεῦ, ταχέ αὐτόν.
ΖΕΥΣ. Διὰ τί, καὶ ἄριστε Πλάτε, καὶ ταῦτα ἐμὸν κελεύσαντο; ΠΛΟΥΤ. Ὄτι γὰρ Δία υἱὸριζεν εἰς ἡμὲν, καὶ
ἴξεφόρει, καὶ εἰς πολλὰ καλεμέριζε (καὶ ταῦτα, πατρῷον αὐτῷ
φίλου δύντα) καὶ μόνον ωχή δικράνοις με ἤξεωθεν τῆς οἰ-
κίας, καθάπερ οἱ τὸ σῦρον ἐκ τῶν χειρῶν ἀπορρίψαντες.
Αὗτις ἂν ἀπέλθω, παρασίτοις, καὶ κόλαξι, καὶ ἐταιρίαις πα-
ραδοθησόμενο; ἐπ' ἐκείνες, ὁ Ζεῦ, πέμψε με, τὰς αἰσ-
θησομένις τῆς δωρεᾶς, τὰς περιέψουτας, οἵ τιμοι ἐγὼ καὶ το-
περιπόθητος. Οὗτοι δὲ οἱ * λάργοι τῇ πενίᾳ ξυνίσωσαν,
ἢν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρειστῆς λαβόντες, καὶ
δίκιλλαν, ἀγαπάτωσαν ἄθλιος, τέτταρας ὄβολος ἀποφέ-
ροντες, οἱ δεκαταλάντυς δωρεὰν ἀμελητὶ προσέμενοι. ΖΕΥΣ.
Οὐδέν ἔτι τοιότον ὁ Τίμων ἴργασται περὶ σε, πάνυ γὰρ 15
αὐτὸν οὐ δίκιλλα πεπαιδαγώγηκεν (εἰ μὴ παντάπασιν ἀνά-
γνοτός ἐστι τὴν ὁσφὺν) ὡς χρῆν σε αὐτὶ τῆς πενίας προσ-
εῖσθαι. Σὺ μέν τοι πάνυ μερμψίμοιρος εἶναί μοι δοκεῖς,
ὅς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπε-
ιάσας, ὥφεις περινοσεῦν ἐλευθέρως, θύτε αἰποκλείων, θύτε ζη-
λοτυπῶν. *Ἀλλοτε δὲ τὸν αὐτὸν ἡγανάκτεις κατὰ τῶν πλε-
σίων, κατακεκλεισθεὶς λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ
κλειστὶ, καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοις εἰς
τὸ φῶς δυνατὸν εἶναι. Ταῦτα γάντια παθόμενα πολλῷ
ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τότε 25
ἀχεὸς ἡμῖν ἐφαίνεται, καὶ φροντίδος ἀνάτλεως, συνεσπακώς
τὰς δακτύλους * πρὸς τὸ ἔθετο τὸν τοῦ συλλογισμῶν, καὶ ἀπο-

* λάρος.] Λάρος, properly, signifies a *Sea-gull*, which Boys usually catch, by holding up a little Froth to him. Steph.

We, too, call Men who are easily imposed on, or Dupes, by the Name of *Gulls*.

* πρὸς τὸ ἔθος, &c.] Agreeably to the Custom of Computation, that is, as Tellers, or Reckoners, of Money are apt to have their Fingers crumpled, while they reckon the Cash.—Συλλογισμός, originally, signifies “the Casting up of an

" Account." being, " Arithmetorum Vocabulum." Stepb.

† συλλογισμῶν.] “ Ad-
“ scriptis Pater forte συλλο-
γίσων.” Gronow. His Father’s
Correction seems right; for to
say, that his *Fingers* were *crumpled*, “ according to the Custom
“ of Reckoners of Money,” is
much more natural, than to
say they were so, “ according
“ to the Custom of Computa-
“ tion,” which is a harsh Ex-
pression.

δράσεσθαι ἀπειλῶν, εἰ καὶ γέλασιο παῖς αὐτῶν. Καὶ ὅλως τὸ ωρᾶγμα ὑπέρδεινον ἰδόκει σοι ἐν χαλκῷ, ἢ σιδηρῷ
Θαλάμῳ, καθάπερ τὴν Δανάον παρθενεύεσθαι, ὑπ' ἀκρι-
σέσι καὶ σαμπονήροις † παιδαγωγοῖς ἀνατρεφόμενον || τῷ
5 τόκῳ, καὶ τῷ λογισμῷ. "Ατοπα γὰν ποιεῖν ἔφασκες αἵτάς,
ἴζωντας μὲν εἰς ὑπερβολὴν, ἔξù δὲ ἀπολαύειν ω̄ τολμῶντας,
ω̄δὲ ἐπ' ἀδείας χρωμένας τῷ ἔρωτι, κυρίς γέ ὄντας, ἀλλὰ
Φυλάττειν ἐγρηγορότας, εἰς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρ-
δαμνικῆι θλέποντας, ικανὴν ἀπόλαυσιν οἰομένας, ω̄ τὸ αὐτάς
10 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶν μελαδιδόνται τῆς ἀπολαύ-
σεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα, μήτε αὐτὴν ἐσθίεσαν
τῶν κριθῶν, μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέπεσσαν. Καὶ
προσέτι γε καὶ καλαγελᾶς αὐτῶν φειδομένων, καὶ Φυλαττόντων,
καὶ (τὸ καινότατον) * αὐτὰς ζηλοτυπεύοντας, ἀγνοεύντων δὲ
15 ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ † ὑπε-
σιών λαθράίων, ἐμπαροινήσει τὸν κακοδαίμονα, καὶ || ἀνέ-
ρασον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόσομον λυχνίδιον,
καὶ || διψαλέον θρυαλλίδιον, § ἐπαγρυπνεῖν ἔάσας τοῖς τόκοις.
Πᾶς ἐν ᾧ ἀδικός, σε πάλαι μὲν ταῦτα αἰτιασθαι, νῦν δὲ
20 τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληδη ἴξειάζοις, ἀμφω
σοι εὔλογα δόξω ποιεῖν. ** Τῷ τε γὰρ Τίμωνος τὸ πάνυ
τῦτο ἀνειμένον, ἀμελές, καὶ ἐκ εὐνοϊκὸν, ὡς πρὸς ἐμὲ εἰκότως,
αὐτὸν δοκοίη τέ τε αὖ καλάκλειστον †† ἐν Θύραις, καὶ σκότῳ
Φυλά-

‡ παιδαγωγοῖς.] Misers
are, in many Particulars, like
Tutors, with Regard to their
Money. They confine it: They
let it go abroad, with the
greatest Caution: They are for
making the most of it; and the
like.

|| τοκῷ καὶ λόγισμῷ.] Inter-
est and Accrueſe feed and ſwell
up Wealth.

* αἵτάς ζηλοτυπεύονταν.] A Miser is never out of Dread.
Nay, he is afraid, lest he him-
self should rob himself; and so
is jealous, or suspicious, of him-
self.

† ὑπεισιών.] Having-pri-

vately gone-into the Miser's Clo-
set, to steal his Money.

|| ἀνέρασον.] All Misers are
bateful, and bated.

|| διψαλέον.] Because he
will not allow it Oil enough.

§ ἐπαγρυπνεῖν.] He will
spend some Sleepless Nights, in
computing, what his Money will
bring him in, clear, till he hath
missed it.

** Τῷ τε.] I cannot see,
what τε can mean, here, and
believe Lucian never wrote it.

†† ἐν Θύραις.] Faber would
have it, ἐν Θηκαῖς, "in Ar-
cis;" for, says he, Lucian
would

φυλάττοντας, ὅπως αὐτοῖς παχύτερῷ γενοίμην, καὶ πιμελῆς,
καὶ ὑπέρογχῳ, ἐπιμελεμένης, ὅτε προσαπλομένης αὐτὸς,
ὅτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὄφθείην πρός τινός,
ἀνοήτης ἐνόρμου εἶναι καὶ ὑβριστας, ὃλην ἀδικεῦτα με υπὸ⁵
τοσφότοις δεσμοῖς καλαστοντας, ἐκ εἰδότας ὡς μεῖλα μικρὰ
ἀπίστοις ἀλλα τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὕτ'
ἴδι ἐκείνες, ὅτε τὰς πάνυ προχείρας εἰς ἐμὲ τέττας ἐπαινῶ,
ἀλλὰ τὰς, ὅπερ ἀργεῖσον ἔστι, μέτρον ἐπιδήτοντας τῷ πρᾶγ-
ματι, καὶ μήτε ἀρεξομένης τὸ παράπαν, μήτε προσομένης
τὸ ὄλον. Σχόπει γάρ, ὁ Ζεὺς, * πρὸς τὸ Διὸς, εἰ τις νό- 10
μων † γῆμας γυναικα νέαν, καὶ καλὴν, ἐπειτα μήτε φυλάτ-
τοι, μήτε ζηλοτυποὶ τὸ παράπαν, ἀριεὶς καὶ βαδίζειν ἔνθα
ἄν ἐδέλοι νύκτιωρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖναι τοῖς βυλομέ-
νοις, μᾶλλον δὲ αὐτὸς † ἀπάγοι μοιχευθησομένην, αἰοίγων
τὰς θύρας, καὶ μαρεωπεύων, καὶ πάντας ἐπ' αὐτὴν καλῶν, 15
ἄρα ὁ τοιεῖτο. ἐρῆν δόξειεν ἀν; ὃ σύ γε, ὁ Ζεὺς, Φαῖης
ἄν, ἐρασθεῖς πολλάκις. Εἰ δέ τις ἐμπαλιν ἐλευθέραν γυ-
ναικα εἰς τὴν οἰκίαν νόμω παραλαβῶν ἐπ' ἀρότῳ παίδων γυ-
νησίων, ὃ δὲ, μήτε αὐτὸς προσάπτοιτο ἀκμαίας καὶ καλῆς
παρθένης, μήτε ἄλλῳ προσθέπειν ἐπιπρέποι, ἀγονον δὲ καὶ 20
τεῖραν καλακλείσας παρθενεύοι, καὶ ταῦτα ἐρῆν φάσκων, καὶ
δῆλων ἀπὸ τῆς χρόας, καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ
τῶν ὄφθαλμῶν ὑποδεμικότων, ἔσθ' ὅπως ὁ τοιεῖτο. ὁ πα-
ραπαίειν δόξειεν ἀν, δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τῷ
γάμῳ, καλαμαραιών εὐπρόσωπον ὅτα καὶ ἐπέρεασον κόρην, 25
καθάπερ ιέρειαν τῇ § θεσμοφόρῳ τρέφων διὰ παῖδος τῷ
βίῳ; Διόπερ ταῦτα καὶ αὐτὸς πολλάκις ἀγωνατῶ, πρὸς
ἴνιων μὲν αἵτιμως λακτίζομενος, καὶ λαφυσσόμενος, καὶ ἵξ-

would have written it, ὑπὸ⁵ θύρας, as he hath, in this very Dialogue, said, ὑπὸ μόχλων καὶ κλειστοῦ. — This is very probable; for ἐν θύρας seems to border upon Nonsense.

* πρὸς τὸ Διὸς.] The Swearing, by Jove, to Jupiter's own Face, is very humorous.

† γῆμας.] Pro γαμήσας, per Syncopen, a γαμέων.

† ἀπάγοι.] Faber would have it προάγοι, because Erasmus hath, out of his Book, rendered it " producat;" and because προάγων signifies, " a Man who practices his Wife."

§ θεσμοφόρῳ.] Ceres was called θεσμόφορος, because Husbandy occasioned *Laws*, about the Division of Lands.

αῖλλά μεν θεοῦ υπὲνέργειαν δὲ, ὡσπερ τὸ σιγμαλίας δραπέτης πεπεδημένος. ΖΕΥΣ. Τί ἦν ἀγαπακτεῖς κατ' αὐτῶν; διδόσασι γάρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὡσπερ ὁ Τάγ-
ιαλος, ἀποτοι καὶ ἀγενσοι καὶ ξηροὶ τὸ σόμα, ἐπικεχηρότες
5 μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεὺς απὸ τῆς φά-
ρυγγός τὴν τροφὴν υπὸ τῶν Ἀρπυιῶν ἀφαιρέμενος.—Ἄλλοι
ἀπιθεῖδην, σωρρονεγέρω ταραπολὸν τῷ Τίμωνι ἐντευξόμενοι.
ΠΛΟΥΤΟΣ. Ἐκεῖνοι γάρ τοτε παύσεται, ὡσπερ ἐν κοφίνῃ
τελευπημένω, τῷν ὅλως εἰσρυπταί με κατὰ σπαθὴν ἐξανθλῶν,
10 οφθάσαι θελόμενοι τὴν ἐπιρρήσον, μὴ ὑπέρεργανθλος εἰσπεισών
ἐπικλύσων αὐτὸν; ὥστε ἐς τὸν τῶν Δαναϊδῶν τὸ πίθον υδρο-
φορήσειν μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τὴν κύτας μὴ
σέγοντας, ἀλλὰ τῷν εἰσερυπταί σχεδὸν ἐκχυθησομένων τοῦ
ἐπιρρήσοντος, ώτας εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηρός
15 τὸ πίθυ, καὶ ἀκάλυπτον ἡ ἔξοδος. ΖΕΥΣ. Οὐκέτι εἰ μὴ
ἴμφράξηται τὸ κεχηρός τότο, * καὶ εἰς τὸ ἄπαξ ἀναπεπ-
ταμένον,

† σιγμαλίας.] One who had been branded on the Forehead with φ. Such, generally, were Slaves who had ran away from their Masters, and who, when taken, were thus branded. They were, by Way of Joke, called " Literati." I conjecture the above Letters stood for Φῶρος Φύγας, " a Fugitive Thief ;" Faber, who mentions them, does not account for them.

‡ πίθον.] By this Vessel, he means *timon*.

* καὶ εἰς τὸ ἄπαξ ἀναπεπλα-
μένον.] I cannot see, why Erasmus, who is Author of the other Translation, renders these Words, " perpetuumque per-
" stillationem ;" for, How can εἰς τὸ ἄπαξ signify,
" perpetuu?" Or, ἀναπεπλα-
μένος, pro ἀναπεπτασμένος,
ab ἀναπεπλάσω, " expando :"
Now, I say, can it signify

" perstillatio ?" The natural and most usual Meaning of εἰς τὸ ἄπαξ is (as Stephanus shews) " unā vice," as if a Thing was said to be done, " by one single Effort," or, " at once." And as Timon is, here, considered, as letting his Wealth flow through him, " all at once," and not, as it were, " Drop by Drop," I think εἰς τὸ ἄπαξ ἀναπεπλαμένον will, consistently, signify, " si mul ae semel expansum," or, " uno instante expansum," that is, " a Passage opened, all at once ;" as if Timon were a Vessel, whose Bottom, upon the Pouring of any Thing into it, dropped out intirely, in an Instant, and so made this εἰς τὸ ἄπαξ ἀναπεπλαμένον, or, " Passage opened, all at once ;" which if he will not stop up, he shall suffer. Faber judges, that εἰς ἄπαξ, originally, stood before ίμφράξηται. It certain-
ly

Ταμένον, ἵκχυθέντος ἐν βραχεῖ σὐ, ἔαδίως εὐρήσει τὴν διφθέραν αὐθίς, καὶ τὴν δίκελλαν ἐν τῇ τρυγὶ τὸ πίθε. Ἀλλ' ἀπίτε ἥδη, καὶ πληίζετε αὐτὸν. Σὺ δὲ μέριντο, ὡς Ἐρμῆ, ἐπανιών, πρὸς ημᾶς ἄγειν τὰς Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἥδη γε 5 τεθηγμένης αὐτῷ δεσπόμεθα.

6. ΕΡΜ. Πρωτίμεν, ὡς Πλάτε.—Τί τῶτο ὑποστράζεις; ἐλελήθεις με, ὡς γεννάδα, ἢ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἂν. ΠΛΟΥΤ. Οὐκ ἀεὶ τῶτο, ὡς Ἐρμῆ. Ἀλλ' ὅπόταν μὲν ἀπίω παρά τινα * πεμφθεὶς ὑπὸ τῷ Διὸς, οὐδὲ οἶδ' ὅπως 10 βραδὺς εἴης καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἔστι τὸ τέρμα, ἀριστηράσαντος ἐνίστε τῷ περιμένοντο. Ὁπόταν δὲ ἀπαλλάσσεσθαι δέη, πηγὴν ὄψει τολῦ τῶν ὀρνέων ὀκύτερον. Ἄμα γὰν ἐπεσει ἡ † ὑσπληγξ, κάγω ἥδη ἀπη-

If would so, make very good Sense: “Therefore if he will “not, at once, have stopped “up,” &c. Or, perhaps, Jupiter would, here, extenuate Timon’s former ill Usage to Plutus, by saying, that this Passage, for Wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once, in his Life-time, been guilty of Prodigality, and that, having been severely punished for it, he certainly would, for the Future, be frugal. The Expression εἰσάωαξ is used, in this very Sense of once, or for-once, by Lucian himself, in the fifteenth Paragraph of this Dialogue; which, though it be, there, one Word, yet differs not, in its Meaning, from εἰς τὸ ἄπαξ.

* πεμφθεὶς ὑπὸ τῷ Διὸς.] Jove, that is, Providence, generally, enriches Men, by rendering their honest Industry successful, and that, not all at once, but by Degrees. But the supreme God of Wealth is, a little below, said to send such Riches

as come suddenly: By which, I suppose, is meant, that the Nature of Wealth is such, that it sometimes, must enrich some Persons, all at once; as, when a Man, at his Death, must leave his Wealth to somebody; or, when a hidden Treasure happens to be found; or, when a Fortune comes, any Way, unexpectedly.

Pluto hath been reckoned the supreme God of Riches, because they are found in the Depths of the Earth. Steph.

When Men, suddenly, enrich themselves, by Fraud and Villainy, and we understand Pluto as their Benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the Devil provides for them.

† ὑσπληγξ.] Properly, “a Swineherd’s Whip.” The Cord, or Rope, behind which Men, or Horses, stood waiting to start in a Race, was called ὑσπληγξ; and the Fall of this Rope, which was extended before them, was the Signal for them to start. See Steph.

ρύτομαι νενικηκώς ή υπερπηδήσας τὸ γάδιον, * ὃδὲ ἴδονταν ἐνίστε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθῆ ταῦτα φῆς. Ἐγὼ δὲ καὶ πολλοὶ αὐτοῖς εἰπεῖν ἔχοιμι σοι, χθὶς μὲν ὃδὲ ὁδοὶ ἦσαν πρίασθαι βρόχον ἐσχηκότας, ἀφιν δὲ σῆμερον 5 πλεσίας καὶ πολυτελεῖς ἐστὶ λευκὴ ζεύγης ἑξιλαύνοντας, οἷς ὃδὲ καὶ ὅνθυ ὑπῆρξε πάποιε. Καὶ ὅμως πορφυροὶ, καὶ χρυσόχειρες περιέρχονται, ὃδὲ αὐτοὶ πιστεύοντες οἴμαι, ὅτι μὴ 10 ὅνταρ πλείθουν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτον ἵστιν, ὡς Ἐρμῆ, καὶ ὅχι τοῖς ἰμαντεῖς ποσὶ βαδίζω τότε, ὃδὲ ὁ Ζεὺς, ἀλλ' ὁ 15 Πλούτων ἀποσέλλει με τῷ αὐτῷ, ἀτε πλευτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὁν. δηλοῖ γὰρ καὶ τῷ ὄνοματι. Ἐπειδὰν τοίνυν μελοικισθῆνας δέη με τῷ αὐτῷ ἐπέρυ πρὸς ἔτερον, ἐσ 20 δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενος ἐπιμελῶς, φορηδὸν ἀράμενος μετακομίζειν. Καὶ ὁ μὲν ἡ νεκρὸς ἐν σκοτεινῷ πατὴ τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιᾶ τῇ ὁθόνῃ σκεπώμενος, περιμάχησος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ ἐπελπίσαντες ** ἐν τῇ ἀγορᾷ περιμένουσι κεχηρούτες, ὥστερ 25 τὴν χελιδόνα προσπείσομενον, τετριγύροτες οἱ νεοτλοί. Ἐσειδὸν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λίνον ἐνιμηθῆ, καὶ ὁ δέλτος αὐτοὶ χθῆ, καὶ ἀνακηρυχθῆ μετὸν καὶ καινὸς διεσπότης, ἥτοι συγγενῆς τις, η κόλαξ, η καταπύγων οἰκέτης, ἐκ τωιδικῶν τίμων υπεξιρημένος. ¶¶ ἔτι τὴν γάθον, αὐτὶ ποικίλων καὶ πανοδαπῶν ἥδονταν, ἀς ἥδη ἤξως ὃν ὑπηρέτησεν αὐτῷ μέγα τὸ μισθωμα ὁ γενναῖος ἀπολαβῶν, ἐκεῖνος μὲν, ὅς τις 30 αὖτις, τοὺς ἀρωασάμενος με, αὐτῷ δέλτῳ θέει φέρων, αὐτὶ

‡ υπερπηδήσας τὸ γάδιον.]
 Having made but one Spring
 or Bound over the whole
 Stadium." The Stadium
 was the Athenian Race-course,
 and was 125 Paces long, but
 sometimes a great deal longer.
 See Dr. Potter. — When Plutus
 leaves a Man, he is a Racer,
 that is, he goes off exceeding
 fast.

* ὃδὲ ἴδονταν.] Great Fortunes are often spent and melted away, we know not how.

† ταῦτα.] Mercury intends to say ταῦτα ΠΑΝΤΑ : For he questions the Truth of only the former Part of Plutus's

Speech, in which, he says, he is slow, in coming to a Man.

¶¶ ὅνταρ.] The usual Expression is κατ' ὅνταρ. But ὅνταρ is, sometimes, put, absolutely, as, η θεὸς ὅνταρ Φανεῖσα. Plut. in Peric. Stepb.

|| δέλτον.] The last Will of the sick Man.

ἡ νεκρὸς.] His Corps.

** ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last Wills of the Athenians were to be opened, publicly, in the Forum.

¶¶ ἔτι.] Still. That is, continuing to set himself off, though grown old.

τῷ τέως Πυρρί, ἡ Δρόμου, ἡ Τιβίς, Μεγαλῆς, ἡ Μεγάλης, ἡ Περώταις μέλονομασθεῖς, τὰς μάτην κεχηνότας ἐκείνης εἰς ἀλλήλας ἀποβλέποντας καὶ αλιπῶν, † ἀληθὸς ἄγοντας τὸ ωνδος, οὗτος αὐτὲς ὁ θύνος ἐκ μυχῆς τῆς σαγήνης διέφυγεν, ὥκε δίλιγον τὸ δέλειρον καὶ απίστων. Όδὲ 5 ἐμπεισῶν ἀδρόως ἐστὶν ἀπειρόκαλος, καὶ ταχύδερμος ἀνθρώπος, ἔτι τὴν περίπολην πεφρικῶς, καὶ εἰς παριών ἀλλος μαρτίξεις τις, ὅρθιον ἐφιστᾶς τὸ θέατρον, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν, ὥκε ἔτι Φορητός ἐστι τοῖς ἐνιγγχάντοις, ἀλλὰ τὰς τε ἐλευθέρες υἱορίζει, καὶ τὰς ὄμοδθλας μαρτυροῦσσι, 10 ἀποπειράμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξειται, ἀχρις ἀνὴρ ἐστὶ πορνίδιον τι ἐμπεισῶν, ἡ ἵππολογοφίας ἐπιθυμήσας, ἡ κόλαξις παραδότης ἑαυτὸν ὄμνυθσιν, ἡ εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τῷ Κέκρωπον, ἡ Κόδρος, συντάτερον δὲ τῷ Ὀδυσσέως, πλεονιώτερον δὲ συνάμα Κερίσιων 15 ἐκκαίδεκα, ἐν ἀκαρεῖ τῷ χρόνῳ ἀδλιος ἐκχένει τὰ καὶ δίλιγον ἐκ πόλλων ἐπιορκιῶν, καὶ ἀρταγῶν, καὶ παναργιῶν συνειλεγμένα.

7. ΕΡΜ. Αὐτά τὰ σχεδὸν φῆς τὰ γιγνόμενα. Ὁπόταν δὲ ἂν αὐτών τις Σαδίζης, τῶς ζῆτω τυφλὸς ἀν εὐρί- 20 σκεις τὴν ὁδόν; ἢ τῶς διαγινώσκεις, ἐφ' θεοὺς ἀν σε ὁ Ζεὺς ἀποσείλη, κρίνας εἶναι τῷ πλευτεῖν ἀξίας; ΠΛΟΥΤ. Οἵτις γὰρ εὐρίσκειν με οἴτινές εἰσι; ΕΡΜ. Μὰ τὸν Δία ἐπάνω. Οὐ γὰρ * Ἀριστείδην καλαλιπῶν, Ἰππονίκω καὶ Καλλίστη προσήσεις, καὶ πολλοῖς ἀλλοῖς Ἀθηναῖσιν, 25 οὐδὲν ἀξίοις. Πλὴν ἀλλὰ τί πρατίτεις καλαπεμφθείς. ΠΛΟΥΤ. * Ανω καὶ κάτω πλανῶμαι περινοῦν, ἀχρις ἀν λάθω τινὶ ἐμπεισῶν. Ο δὲ ὅσις ἀν πρωτός μοι περιτύχη ἀπαγαγὼν ἔχει, σὲ τὸν § Ἐρυμῆν, ἐπὶ τῷ παραστόγω τῷ κέρδεις, προσκυνῶν. ΕΡΜ. Οὐκέτι ἐξηπάτηται ὁ Ζεὺς, οἰόμενός 30 σε κατὰ τὰ αὐτῷ δοκεῖται πλεύσειν, ὅσας ἀν οἴηται τοῦ πλευτεῖν ἀξίας; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὡς γαδὴ, ὃς γε τυφλὸν ὄντα εἰδὼς, ἐπεμπειν ἀναζητήσοντα δυσεύρετον ζῆτω

† ἀληθὲς.] Their Grief is, now, *real*; but, before, it was only *feigned*, for the Death of the Deceased, by whose *Will*, they expected a Fortune.

‡ δέλειρος.] This *Bait* was the *Present* they sent him, to

make him remember them, or leave them all he had, in his *Will*.

* Ἀριστείδην.] See his Story, in your Dictionary.

§ Ἐρυμῆν.] He was reckoned the God of Gain.

‡ Χρῆμα,

‡ χρῆμα, καὶ πρὸ πολλῷ ἐκλελοιπός ἐκ τῆς βίου, ὅπερ ἔδει
ὁ Λυγκεὺς ἀνὲξεύροις ἔχειν, αἱματικὸν ὅτῳ καὶ μικρὸν ὄν.
Τοιγαρέντι ἀτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ
πλείσιων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ἔχοντας ἐις τὰς τοι-
5 γάτρας ἐμπιπλῶ περιπών, καὶ σαγηνεύομαι περὸς αὐτῶν. 'ΕΡΜ.
Εἴτα πῶς ἴστειδαι καλαλίτων αὐτὸς, ἔχειν φεύγεις, οὐκ
εἰδὼς τὴν ὁδὸν; ΠΛΟΥΤ. Οξυδερκής τότε πῶς καὶ ἀρίπτες
γίγνομαι περὸς μόνον τὸν καίρον τῆς φυγῆς.

8. 'ΕΡΜ. Ετι δὴ μοι καὶ τέτοιο ἀπόκριναι, πῶς τυφλὸς
10 ἀν (εἰρήσται γαρ) καὶ προσέτει ὥχεος καὶ βαρύς ἐκ τοῦ σκε-
λοῦ τοσύτερος ἐραστας ἔχοις, ὥστε πάντας ἀποβλέψειν εἰς σὲ,
καὶ τυχόντας μὲν εὐδαιμονεῖν θεσθαι· εἰ δὲ ἀποτύχοιεν,
εἰς ἀνέχεσθαι ζῶντας; οἶδα γὰν τινας ὡς ὀλίγας αὐτῶν ὅτῳ
συ δυσέρωτας ὄντας, ὡς τε καὶ εἰς * βαθυκήτεα πόλιον φέρον-
15 τες, ἔξειψαν αὐτὸς, καὶ * πεῖρῶν καὶ ἥλιβάτων, ὑπερο-
ρᾶσθαι νομίζοντες ὑπὸ σῆς, ὅτι περ ἔδει † τὴν ἀρχὴν ἐώρας
αὐτὸς. Πλὴν ἀλλὰ καὶ σὺ ἀν, εὖ οἶδα, ὅτι ὅμολογήσεις
(εἰ τι ξυνίης σεαυτῷ) κορυβαντίαν αὐτὸς, ἔξωμένω τοιότῳ
ἰστιμεμηνότας. ΠΛΟΥΤ. Οἵτις γαρ τοιότου, οἵος εἴμι,
20 ὄφρασθαι αὐτοῖς, χωλὸν ἢ τυφλὸν, ἢ ὅστα ἀλλα μοι πρό-
σεις; 'ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλούτε, εἰ μὴ τυφλοὶ καὶ
αὐτοὶ πάντες εἰσί; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστε ἀλλ
ἢ ἄγνοια καὶ ἡ ἀτάτη, αἰπερ ὑπὸ καλέχεσθαι τὰ πάντα,
ἰστισκιαζόσιν αὐτὸς. "Ετι δὲ καὶ αὐτὸς ὡς μὴ παντάπασιν
25 ἀμόρφος εἴην, προσωπεῖον περιθέμενος ἐρασμιώταλον, διά-
χρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς, ἐνιυγχάνω αὐ-
τοῖς. Οἱ δὲ αὐτοπερόσωποι οἰόμενοι ὅραν τὸ κάλλος, ἔρασται
καὶ ἀπόλλυται μὴ ἐνιυγχάνοντες. 'Ως εἰ γέ τις αὐτοῖς ὅλου
ἀπογυμνωσας, ἐπέδειξέ με, δῆλον ὡς καλεγίνωσκον αὐτὸν
30 τῶν ἀμελητῶντος τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράστων καὶ
ἀμόρφων πραγμάτων. 'ΕΡΜ. Τί δέ, ὅτι ἐν αὐτῷ ἥδη τῷ

‡ χρῆμα.] *A good Man.*

* βαθυκήτεα πόντοι —

& πεῖρῶν καὶ ἥλιβάτων.]

These are Poetical Expressions,
taken out of the following Dis-
tich of *Theognis*. *Faber.*

"Ην (Πενίαν, scil.) δὴ χρὴ
φεύγοντα καὶ εἰς βαθυκήτεα
πόντον

* Πίπτειν, καὶ πετρῶν, Κυρνὲ,
κατ' ἥλιβάτων.

See the same, in *Plut.* περὶ
Στωικ. ἐρανῆ.

† τὴν ἀρχὴν.] Put adver-
bially, and signifies "a prin-
ciple," or, "ante omnia."
Serph.

πλαθεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸν περιθέμενοι, ἔτι
ἐξαπαλῶνται; καὶ ἦ τις ἀφαιρῆται αὐτὸς, θάττον ἀν τὴν
κεφαλὴν ἢ τὸ προσωπεῖον * πρόσοιντο. Οὐ γάρ δὲ καὶ τό-
τε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐσίχρις οὐ εὔμορφία ἔτιν,
ἔνδοθεν τὰ πάντα ὄρῶνται. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὡς Ἐρ- 5
μῆ, καὶ πρὸς τὸ τόπο μοι συναγωγήσειται. ἘΡΜ. Τὰ ποῖα;
ΠΛΟΥΤ. Ἐπειδάν τις ἐνισχὼν τὸ πρωτόν τὸν αὐτεῖλαστον τὴν
Θύραν εἰσδέχεται με, συμπαρεισέρχεται μὲν ἐμῷ λαθῶν δ
τύφῳ, καὶ η ἀνοια, η μεγαλαυχία, καὶ η μαλακία, καὶ
ὑψηλής, καὶ απάτη, καὶ ἄλλα ἀττα μυρία. Ὅποδε δὲ τάττων 10
ἀπώλων καταληφθεῖς τὴν ψυχὴν, θαυμάζει τε τὰ εἰ θαυ-
μαστὰ, καὶ ὄρεγεται τῶν φευκῶν, § καὶ μὲν τὸν πάνταν ἐκείνων
παλέρα τῶν εἰσεληλυθότων κακῶν § τέθηπε, δορυφορέμενον
ὑπὸ αὐτῶν· καὶ πάντα πρότερον πάθος ἀν, η ἐμὲ προέσθαι
ὑπομείνειν ἀν. 15

9. ἘΡΜ. Οἷς δὲ λεῖθος εἶ, ὡς Πλούτε, καὶ ὀλισθητός, καὶ
δυσκάθεκτός, καὶ διαφυλίκος, ὕδημίαν αἴσιλαβην παρεχό-
μενῳ Βεβαίαν, ἀλλ’ ὥστερ ἐγχέλεις η οἱ ὄφεις διὰ τῶν
δακτύλων δραπετεύεις, ἐκ οἵδα ὄπως; η πενία ἐμπαλιν
ἰξάδης τε καὶ εὐλαβής, καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκότα 20
εἰς ἀπαντό· τῷ σώματι ἔχεσσα, ὡς πλησιάσαντας εὐθὺς
ἐχεσθαι, καὶ μὴ ἔχειν ἔφεδος ἀπολυθῆναι.—Αλλὰ μίλαξν
ἡδη φλυαρέντας ἡμᾶς πράγματα εἰ μικρὸν διέλαθε. ΠΛΟΥΤ.
Τὸ ποῖον; ἘΡΜ. Οτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα,
ὅπερ ἔδει μάλιστα. ΠΛΟΥΤ. Θάρρος τάττε γε ἔνεκα· ἐγ 25
τῇ γῇ αὐτὸν καταλείπων † αὐτέρχομαι παρεῖ νῦν, ἐπι-
σκήψας ἔνδον μένειν ἐπικλειστάμενον τὴν θύραν, αὐσίγενον δὲ
μηδενί, ην μὴ ἐμῷ ἀκόστη βοησαντος. ἘΡΜ. Οὐκέντι πε-

* πρόσοιντο.] The third Person plural of the second Aorist of the Middle Voice, from προίημι, " projectio, ' Poeticè pro πρόειντο. The second Aorist, from προίημι, is πρόσῃν; thence is the second Aorist of the Middle Voice, προέμην; Imperat. πρόσεσσο; Optat. προσίμην, whose third Person plural is πρόειντο, not to be found, in Lexicons.

§ καὶ μὲν τέθηπε.] Translated, " & me stupet ; " in which, me is the Accusative Case. So Virgil:

" Pars stupet innuptæ donum
" extitiale Minervæ."
In which Sense Stupeo signifies,
" to admire to Astonishment."

+ αὐτέρχομαι.] The MS.
hath αἰσ before αὐτέρχομαι.
Faber.

εαίνωμεν

Εσίνωμεν ἥδη τῆς Ἀττικῆς. Καὶ μοι ἔπειτα ἐχόμενος τῆς χλαμύδος, ἀχρις ἀντιστρέψαις τὴν ἴσχατιὰν αφίκωμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἐρμῆ, Χειραγωγῶν, ἐπεὶ ἂν γε ἀπολίτης με, † Ὑπερβόλω τάχα η Κλέωνι ἐμπεσθεῖς

5 περινοσῶν. Ἀλλὰ τίς ὁ Φύφος ὅτος ἐστι, καθάπερ σιδήρων
πρὸς λίθου; ἘΡΜ. Ο Τίμων ὅτοσὶ σκατεῖς πλησίον,

ὅρεινὸν καὶ ὑπόλιθον γῆδιον.—Παπαῖ, καὶ ἡ πενία πάρεστι,
καὶ ὁ πόνος ἐκεῖνος, καὶ ἡ καρπερία, καὶ ἡ σοφία, καὶ ἡ ἀνδρία,
καὶ ὁ ποιότος ὄχλος τῶν ὑπὸ τῷ λιμῷ τατιομένων ἀπάντων,

10 πολὺ ἀμίνως τῶν σῶν δορυφόρων. **ΠΛΟΥΤ.** Τί δὲ ὡς
ἀπαλλατθόμενα, ὦ Ἐρμῆ, τὴν ταχίστην; φέρε γὰρ ἀντὶ τι
ἡμεῖς δράσαιμεν αἰξιόλογον πρὸς ἄνδρα, ὑπὸ τηλικότες γρα-
τοπέδης περιεσχημένον. ἘΡΜ. Ἀλλως ἐδοξεῖ τῷ Διὶ. Μὴ
ἀποδειλιῶμεν διν.

15 **ΙΟ. ΠΕΝΙΑ.** Ποῖ τότον ἀπάγεις, ὦ Ἀργειφόντα,
Χειραγωγῶν; ἘΡΜ. Εἰσὶ τότοι τὸν Τίμωνα ἐπέμφθημεν
ὑπὸ τῷ Διός. **ΠΕΝ.** Νῦν ὁ Πλεύτος ἐστὶ Τίμωνα, ὃστε
αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς τρυφῆς παραλαβόντα,
τελοσὶ παραδέστα, τῇ σοφίᾳ καὶ τῷ πόνῳ, γενναιοῦν ἄνδρα

20 καὶ πολλῷ αἴξιον ἀπέδειξα; Ὅτως ἀρχα εὐκαλαφεόντος ὑμῖν
η Πενία δοκῶ, καὶ εὐαδίκηος, ᾧδι ὁ μόνον κλῆμα εἶχον,
ἀφαιρεῖσθε με ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵνα
οὗτος ὁ Πλεύτος παραλαβάνων αὐτὸν ὑπέρει καὶ τύφῳ ἐγχειρίσας
(ὅμοιον τῷ πάλαι) μαλθακὸν, καὶ ἀγενῆ, καὶ ανόητον ἀπο-
25 φίνας, ἀποδῶ πάλιν ἐμοὶ * ἔάκος ἥδη γεγενημένον; ἘΡΜ.

Ἐδοξεῖ ταῦτα, ὦ Πενία, τῷ Διὶ. **ΠΕΝ.** Ἀσέρχομαι.—
Καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποί, ἀκολυθεῖτε
μοι. Οὕτος δὲ τάχα εἰσέλατε, οἵαν με ὅστιν ἀπολείψετε,
ἀγαθὴν συνεργὸν, καὶ διδάσκαλον τῶν ἀρίστων, η συνών ὑγι-
30 εινὸς μὲν τὸ σῶμα, ἐργάμενος δὲ τὴν γνώμην διετέλεσεν, ἀν-
δρὸς βίον ζῶν, καὶ † πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ
καὶ πολλὰ ταῦτα, ὥσπερ ἐστιν, ἀλλότρια ὑπολαμβάνων.
ἘΡΜ. Ἀσέρχομαι· ἡμεῖς δὲ προσίωμεν αὐτῷ.

11. Τίνες ἐστε, ὦ καλάρατοι; η τι βιδόμενοι δεῦρο ἡκε-

† Ὑπερβόλω η Κλέωνι.]
Some Scoundrel. See Aristoph. in Pace Faber.

* ἔάκος.] A Metaphor, from one who borrows a new Coat, and returns it quite worn, Fab.

+ πρὸς αὐτὸν ἀποβλέπων.]
“ Looking toward himself,” that is, seeking his Happiness in nothing but himself.

— Nec te quæsiueris extra.
Persbus.

τε, ἀνδραὶ ἕργάτην καὶ μισθοφόρου ἐνοχλήσουτες; αλλ' ὃ
χαίροντες ἀστέ μισθοὶ πάντες ὅντες· ἐγὼ γὰρ υἱᾶς αὐ-
τίκα μάλα βάλλω τοῖς βώλοις καὶ τοῖς λίθοις συντίξω.
ΕΡΜ. Μηδαμῶς, ὡς Τίμων, μὴ βάλης· ὃ γὰρ ἀνθρώπως
ὅντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἐξμῆς εἰμι, Θεῖος δὲ ὁ Πλάτων. 5
Ἐπειμψε δὲ ὁ Ζεὺς, ἐπακέστας τῶν εὔχῶν. "Ωρε ἀγαθῇ
τύχῃ δέχθε τὸν ὄλβον, ἀποστὰς τῶν πόνων. ΤΙΜ. Καὶ
ὑμεῖς οἵμωξεσθε ἥδη, καὶ τοι θεοὶ ὄντες, ὡς φατέ. Πάν-
τας γὰρ ἀμα καὶ θεάς καὶ ἀνθρώπων μισῶ. Τυτοὶ δὲ τὸν
τυφλὸν, ὃς τις ἀνή, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ. 10
ΠΛΟΥΤ. Ἀσίωμεν, ὡς Ἐξμῆ, πρὸς τῷ Διός (μελαγχο-
λῶν γὰρ ὁ ἀνθρώπως ὃ μετρίως μοι δοκεῖ) μὴ τι κακὸν
ἀπέλθω προσλαβών. ΕΡΜ. † Μηδὲν σκασόν, ὡς Τίμων·
ἀλλὰ τὸ πάντα τέτο ἀγριον καὶ τραχὺ καταβαλῶν, πρετένας
τὸ χεῖρε λάμβανε τὴν ἀγαθὴν τύχην, καὶ πλέτει πάλιν, 15
καὶ ἴσθι· Ἀθηναίων * τὰ πρῶτα, καὶ υπερέργα τῶν ἀχαρίστων
ἐκείνων μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν υμῶν δέομαι,
μὴ ἐνοχλεῖτέ μοι, ικανὸς ἔμοι πλάτων η δίκελλα, τὰ δ'
ἄλλα εὐδαιμονέστατός εἰμι, μηδενός μοι πλησιάζοιος.
ΕΡΜ. Οὕτως ὡς τὰς ἀσάνθρωπως; 20

Τὸν δὲ φέρω Διὸς μῦθον ἀπηνέα τε κρατερόν τε.
Καὶ μὴν εἶκὼς ἦν μισάνθρωπον μὲν εἶναι σε, τοσαῦτα υπὸ^{το}
αὐτῶν δεινὰ πεποιθότα, μισόθεον δὲ μηδαμῶς, Θτως ἐπι-
μελεμένων σὺ τῶν θεῶν. ΤΙΜ. Ἀλλὰ σοὶ μὲν, ὡς Ἐξμῆ,
καὶ τῷ Διῷ πλείστη χάρις τῆς ἐπιμελείας, τυτοὶ δὲ τὸν 25
Πλάτον φέρετε λάθοςμι. ΕΡΜ. Τί δῆ; ΤΙΜ. "Οτι καὶ
πάλαι μυρίων κακῶν μοι αἴτιος θτος κατέση, κόλαξι τε
παραδόξε, καὶ ἐπιβύλες ἐπαγαγὼν, καὶ μῆσος ἐπιγείρας, καὶ
ἥδυταθείρας διαφθείρας, καὶ ἐπιφθονον ἀποφήνας, τέλος δὲ,
ἄφνω καταλιπών, θτως ἀσίως καὶ προδοτικῶς. "Η βιλτίση 30
δὲ πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα, καὶ
ἡ μετ' ἀληθείας καὶ παρεξησίας προσομιλύτα, τάτε ἀναγ-

† Μηδὲν σκασόν.] "Nihil finistrum;" that is (as we are wont to say, in English)
"Nothing unlucky," i. e. "rashly violent," good Timon.
* τὰ πρῶτα.] "Intendum verò dicitur aliquis esse τὰ πρῶτα, i. e. princeps."

Steph.

ἡ μετ' ἀληθείας καὶ παρεξησίας.] "With Truth and Freedom." That is, like a Friend, who speaks nothing but Truth, and that with full Freedom; and is, therefore, void of Falshood and Flattery.

καῖα κάμνοντι παρεῖχε, καὶ τῶν πολλῶν ἔκείνων καλα-
φρούειν ἐπαίδευεν, εἰς αὐτὸν ἐμὲ τὰς ἐλπίδας ἀπαστήσασά
μοι τὸ βίον, καὶ δεῖξασα ὅς τις ἦν ὁ πλεῦτος ὁ ἐμός, οὐ γέτε
κόλαξ θωτεύων, θέτε συκοφάτης φοβῶν, καὶ δῆμος παροξύ-
νθεῖς, ὃς ἐκκλησιαστὴς Ψυφοφορήσας, καὶ τύραννος ἐσ-
5 θύλεύσας ἀφελέσθαι δύνατ' ἄν. Ἐξώμενῷ τοιγαρὲν ὑπὸ^{τὸν}
τῶν πόνων, τυτοὺς τὸν ἀγρὸν φιλοπόνως ἐπεγγαζόμενῷ, γέδει
ὅρῶν τῶν ἐν ἀγει κακῶν, ικανὰ καὶ διαρκῆ ἔχω τὰ ἀλφιτα
παρὰ τῆς δικέλλης. “Ωσε παλινδρομῷ ἀπιδι, καὶ Ἐρμῆ,
τὸν Πλάτονος ἀπαγαγὼν τῷ Διὶ. Ἐμοὶ δὲ τοῦτο ικανὸν ἦν
10 πάντας ἀνδρῶπας * ἥβηδὸν οἰμάζειν ποιῆσαι. ἘΡΜ.
Μηδαμᾶς,

‡ τῶν πολλῶν ἔκείνων.] I have followed Erasmus, in rendering πολλῶν, “vulgaria;” as I have also done, in rendering πολλὰ, pag. 146. lin. 32. But Faber says, that Erasmus is mistaken: That, indeed, οἱ πολλοί, frequently, signifies “vulgaris,” but that the Usage of the Greek Tongue will not allow τὰ πολλὰ to signify “vulgaria.” And he, therefore, renders πολλῶν ἔκείνων, here, “tot illa.” I think, he is in the Right; for I could not, after much Enquiry, find, that πολλὰ, ever, signified “vulgaria.”

* ἥβηδὸν.] Stephanus says, that ἥβηδὸν is taken in the same Manner as “viriliter,” in Latin; that is, that it signifies καθ’ ἥβωντας (as is said καθ’ ἄνδρας) “per totam pubem,” or, “complectendo totam pubem;” and, then, he quotes these Words of Herodotus: Συβάριος γὰρ ἀλεύσης Μιλήσιος πάντες ἥβηδὸν ἀπεκέ-
ραντο τὰς κεφαλὰς. Now, as καθ’ ἄνδρας signifies “viril-

“ tim, or, “ per singulos viros,” καθ’ ἥβωντας, too, being a parallel Expression, must, strictly, signify “ per singulos pubes-
“ res, sive pubescentes.” And, as καθ’ ἥβωντας, thus taken, is laid down, as strictly explanatory of ἥβηδὸν, therefore, ἥβηδὸν, too, must signify “ per
“ singulos puberes.” But yet, after all, this cannot be either Herodotus’s, or Lucian’s Meaning: For how could “all the
“ Milesians” cut off their Hair, Youth by Youth, as if they had all been nothing but Youths? Or, how, in this Place, could “all
“ Men” bewail, Youth by Youth, as if Mankind consisted of nothing but Striplings? Hence, it is evident, that, though ἥβηδὸν, strictly and properly, signifies “ per singulos pubescentes,” yet it must, both in that Place of Herodotus, and in this of Lucian, be understood, in an extensive Sense, as if one Sort of Age were put for every Age, in general, and, therefore, must signify “uniuscujusque aetatis.” At least, Timon could not, possibly, mean less, no more than “all the Milesians” could be shorn, “Youth by Youth.” Stephanus

Μηδαρῶς, ὃ γαδὲ (ἢ γὰρ πάντες εἰσὶν *) ἐπιτήδειοι πρὸς οἴρων) ἀλλ' ἔτε τὰ ὄργιλα παῦτα, καὶ μειρακιώδη, καὶ τὸν Πλάτονος παράλαβε, τὸν δέ πάντα εἰσὶ τὰ δῶρα τὰ παρὰ τὴν Διός.

12. ΠΛΟΥΤ. Βάλπι, ὃ Τίμων, δικαιολογήσομαι πρός σε, ἡ χαλιπάνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέν τοι, μὴ δὲ μετὰ προσομίων, ὥσπερ οἱ ἐπιτριπτοὶ ἔητορες, ἀνέξομαι γάρ σε ὀλίγα λέγοντα, διὰ τὸν Ερμῆν τύτονι. ΠΛΟΥΤ. Ἐχρῆ μὲν τοι ἴσως † καὶ μακρὰ εἰπεῖν ὅταν πολλὰ ὑπό σε κατηγορηθέντα ὅμως δὲ ὅρα, εἰ τι ΙΟ σε, ὡς φῆς, ἡδικηκα, ὃς τῶν μὲν ἡδίσων ἀπάντων αἴτιός σοις κατέστην, καὶ τιμῆς καὶ προεδρίας, καὶ γεφάιων, καὶ τῆς ἄλλης τρυφῆς. Περιβλεπτος δέ τοι καὶ αὐδίμος διέ ἐμὲ ἡσθα, καὶ περιστρέψασθος. Εἰ δέ τι χαλιπόν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγώ σοις μᾶλλον δὲ αὐτὸς ἡδικηματος 15 τότε ὑπό σε, διότι με ὅτας ἀτίμως || ὑπέβαλλες ἀνδράσι καλαράτοις, ἐπαινεῖσθαι καὶ κατηγορεύσθαι, καὶ πάντα τρόπον ἐπιβλεψόν μοι. Καὶ τό γε τελευταῖον ἐφησδα, ὡς προδέδωκά σε, τάναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοις πάντα τρόπου ἀπελασθεὶς ὑπὸ σῆς, καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς τῆς 20 οἰκίας. Τοιγαρέντι μαλακῆς χλαμύδῳ, ταύτην τὴν διφθέραν § ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. "Ωρε μάρτυς ὁ Ερμῆς ὑπόστη, πῶς ἰκέτευον τὸν Δία || μηδ' ἦκει παρά σε, ὅταν δυσμενῶς μοι προσενηγμένον. ΕΡΜ. Αλλὰ νῦν ὁρᾶς, ὃ Πλάτε, οἷος ἦδη γεγένηται; Ὡρε θαρρέων ξυν- 25 διάτριβε αὐτῷ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ ὑπακύσεται γὰρ ἐμ- οἴσαντί σοις.

Stephanus, indeed, says, but without insisting much upon it, that ἡβηδόν is taken, in the same Manner, as the Adverb πανδημεῖ, which signifies “universal” versum populum complecten-“do,” or “in universum.” — I know no Reason, why Erasmus should render it, “ab in-“ante aetate.”

* ἐπιτήδειοι.] *Idonei, or, habiles; by which, is, here, meant, naturally fitted, or, disposed.*

+ ὅτε ἀπόβλητά.]

Οὐ τοι ἀπόβλητ’ ἐστι θεῶν ἐρικύδεα δῶρα. *Hom.*

† καὶ μακρὰ.] *Timon’s Word repeated.*

|| ὑπέβαλλες.] *A Metaphor, from prostituting young Women. Faber.*

§ ἡ τιμιωτάτη Πενία.] *The right honourable Mrs. Poverty.*

|| μηδ’.] *The MS. hath it better μήδε. Faber.*

13. ΤΙΜ. Πειτέον, ὃ Ερμῆ, καὶ αὐθις πλευτητέον. Τί γὰρ ἂν καὶ πάδοι τις, διόταν οἱ θεοὶ βιάζοιντο; πλὴν ὅρα γε, εἰς οἵα με πράγματα ἐμβαλεῖς τὸν κακοδαιμόνα, ὃς ἄχρι νῦν εὑδαιμονέστατα διάγαν, χρυσὸν ἀφνω τοσύτον λήψομαι, διὸν δὲν ἀδικήσας, καὶ τοσαύτας φροντίδας ἀραδέξομαι. ΕΡΜ. Ὑπόσηθι, ὁ Τίμων, διὸ ἔμε, καὶ εἰς χαλεπὸν τέτο, καὶ ωκεανὸν ἐγιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρρέαγωσιν ὅπο τῷ φθόνῳ ἐγώ δὲ || ὑπὲρ τὴν Αἴτυνη ἐς τὸν θραυσὸν ἀναπτήσομαι. ΠΛΟΥΤ. Ο μὲν ἀπελθάνθεν, ὡς δοκεῖ τοκραίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πλερῶν. Σὺ δὲ αὐτῷ περίμενε ἀναπέμψω γάρ σοι τὸν θησαυρὸν ἀπελθάνειν μᾶλλον δὲ παιᾶ. Σέ φημι, θησαυρὸν χρυσὸν ὑπάκουσον Τίμων τέτω, καὶ πάρεστι σεαυτὸν ἀνελέσθαι. Σκάπτε, ὁ Τίμων, * βαθείας καλαφέρων, ἐγώ δὲ υμῖν + ὑποσήσομαι.

† δέντεν ἀδικήσας.] That is, having done nothing to deserve this Curse, of being again enriched.

|| ὑπὲρ τὴν Αἴτυνη.] He returns to Heaven, by the Way of *Aetna*, because Jupiter had order'd him to bring up the Cyclopes from thence, to mend his Thunderbolts. See above, Paragraph 5, at the End.

* βαθείας καλαφέρων.] Erasmus hath rendered *βαθείας* “altius,” I know not why; nor do I know any such Adverb as *βαθείας*, *βαθέως* being the only immediate one from *βαθὺς*. I must own, I know not, what Sort of a Word *βαθείας* is, and, therefore, cannot help thinking, that *Lucian* wrote it *βαθέως*.—*καλαφέρων* is, here, the same as *κάτω φέρων*, “deorsum impingens;” as appears, from Stephanus's Account of the Verb *καταφέρω*.

+ ὑποσήσομαι.] Thomas Massinger (according to Stephanus)

nus) takes *ὑποσήσομαι*, in this Place, to be the same as *ὑποχωρήσω*, signifying, “clam-“ discedam.” But, I think, he should, at the same Time, have shewn us, how the Dative *ὑμῖν* can signify, “a vobis.” — He, otherwise, interprets the Verb *ὑφίσαμαι*, by *χρυφίως ἴσαμαι*, which would make tolerable Sense, here, by *Plutus*'s Saying, “I will stand by you, “ so as to be invisible;” I say, this would be tolerable Sense, did not *Plutus* tell *Timon*, in the Word *ἀπελθῶν*, just above, that he would go off; which he could not well do, and stand privately by, at the same Time. For these Reasons, I cannot but conclude, that *Lucian* writ it, *ὑμῶν ἀποσήσομαι*, “a vobis “ digrediar,” agreeably to *ἀπελθῶν*, above. And, thus, doth the other Translation, by *Erasmus*, render it; so that, most probably, *Erasmus* found the Text, *ὑμῶν ἀποσήσομαι*.

14. TIM. "Αγε δὴ, ὁ δίκελλας νῦν μοι ἐπίρρωσον σιευτὸν, καὶ μὴ κάμης ἐκ τῆς βάθεις τὸν θησαυρὸν ἐς τέμφανες προκαλεύμενη. — Ω Ζεῦ τεράστιε, καὶ φίλος τοῦ Κορύβαντος, καὶ Ἐρυἄ κερδῶν, πόθεν χρυσίον τοσῦτον; ἥπερ ὅναρ ταῦτα ἔστι; δέδια γενν, μὴ ἀνθρακας εὔρω ἀνεγρόμενος. Ἀλλὰ μὴν 5 χρυσίον ἔστι ἐπίσημον, ωπέρυθρον, Βαρὺ, καὶ τὸν προσοψιῶν * ωπερήδιγον. Ω χρυσὲ, δεξιῶμα καλλιστον βροτοῖς. “ † Αἰθόμενον γάρ τῷρ ἀτε διαπρέπεις καὶ γύπτως” καὶ μεθ’ ἡμέραν. ΕΛΦὲ, ὁ φίλτατε, καὶ ἴρασμιώτατε. Νῦν πείθομαι γε καὶ Δία ποτὲ γενέσθαι τοῦ χρυσὸν. Τις γάρ τοι 10 ἀντι πρότερον ἀναπεπλαμένοις τοῖς κολποῖς ὑποδέξαιο ὅτῳ καλὸν ἔραστην διὰ τῆς τέγης καταρρέοντα; ὁ Μίδα, καὶ Κροῖσος, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς οὐδὲν ἄξα ἥπει πρὸς Τίμωνα καὶ τὸν Τίμωνος πλεύτον, ὃ γε οὐδὲν βασιλεὺς ὁ Περσῶν ἴσθω. Ω δίκελλα, καὶ φίλτατε διφθέρα, υμᾶς μὲν τῷ 15 || Πανὶ τάτῳ ἀναθεῖναι καλὸν. Αὐτὸς δὲ ἥδη πᾶσαν πράμενος τὴν ἐσχατιὰν, πυργίον οἰκοδομησάμενος υπὲρ τοῦ θησαυρῷ μόνῳ ἵμοι ἰκανὸν ἐνδιατάσθαι, τὸν αὐτὸν § καὶ

† Κορύβαντος.] These Priests of Rhea were Enthusiasts, who, at their Solemnities, danced in Armour, and, with the mixed Uproar of Piping, Drumming, and Shouting, raised a great Aftōisement in the Minds of the Spectators. Steph. Perhaps, then, it was usual with such Persons, upon any extraordinary Surprise, to cry out, ὁ Κορύβαντος; and, that, thence, it became a common Exclamation, in the Mouths of such as were struck with any sudden Aftōisement.

* ωπερήδιγον.] When Mr. Locke was reckoning up the Qualities of Gold, such as, fusible, malleable, ductile, &c. he forgot this of ωπερήδιγον; which Omission a tolerable Miser would never pardon.

† Αἰθόμενον, &c. These Words are taken from the first

Ode of Pindar, which begins thus :

"Αριστον μὲν ὑδωρ· ὁ δὲ
Χρυσὸς, αἰθόμενον πῦρ
“Ατε διαπρέπει νυ-
Κτὶ, μεγάνορος ἐξοχα
πλάτε.

In the Version thus :

Optima quidem est aqua; sed
Aurum, ardens ignis
Velut, excellit no.
Etu superbitas supra divitias.

† χρυσὸν.] As when he courted Danae.

|| Πανὶ τάτῳ.] “ To Pan “ here.” It is supposed, that some Temple, or Statue, of Pan stood near him, to which Rural Deity he offers up his Rustic Implements.

§ καὶ τάφον.] “ As a Sepul-
“ chre also,” that is, “ as well
“ as he, before, had it for a
“ House.”

τάφον ἀποθανών ἔξειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ πενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμέσια πρὸς ἀπανταχτας, καὶ ἀγνωσία, καὶ ὑπεροφία. Φίλος δὲ ἡ ζένθη, ἡ ἐπαῖρθη, ἡ * ἐλέν βαμδὸς, ὑθλῷ πολὺς καὶ τὸ οἰκλεῖραι δάκρυοντα, ἡ ἐπικυρῆσαι δεομένω, παρανομία καὶ καλύπτουσις τῶν ἴθῶν. Μονῆρης δὲ ἡ διαιτα, καθάπερ τοῖς λύκοις, καὶ φίλῳ εἰς Τίμων· οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβελοι, καὶ τὸ προσομοιλῆσαι τινα αὐτῶν μίσσμα. Καὶ εἰ τινα ἴδω μόνον, ἀποφράς ἡ ἡμέρα. Καὶ ὅλως ἀνδρεῖσιν λιδίων ἡ 20 χαλκᾶν μηδὲν ἡμῖν διαφερέτωσαν, καὶ † μήτε κήρυκα δεχάμεδα πατέρας αὐτῶν, μήτε σπονδὰς σπενδάμεδα, † ἡ ἐρημία δὲ ὄρθη ἵστη πρὸς αὐτὸς. Φυλέταις δὲ, καὶ φράτορες, καὶ δημόσιαι, καὶ ἡ πατρὶς αὐτὴν, ψυχρὰ καὶ αἰωφελῆ ὄντα, καὶ ἀνοπταν αἰδρῶν φιλοτιμήσαται. Πλευτείτω δὲ Τίμων μόνθη, καὶ ὑπεροράτω ἀπάντων, καὶ τρυφάτω μόνθη καθίστητον κολακείας καὶ ἐπαίνων Φορμικῶν ἀπολλαγμένος. Καὶ θεοῖς θυέτω, καὶ || εὐωχείτω, μόνθη ἰστῶ γείτων καὶ ὄμορθη, ἐκσείων * τῶν ἄλλων. Καὶ ἀπαξίστητον δέξιώσασθαι δεδόχθω, ἢν δέη αποδανεῖν, ἢ αὐτῷ † σέφανον ἐπενεγκεῖν 25 καὶ ὄνομα μὲν ἵστη ὁ ΜΙΣΑΝΘΩΡΩΠΟΣ ἥδισον. Τε τρόπος δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, καὶ σκατότης, καὶ ὄργη, καὶ ἀπανθρωπία. Εἰ δέ τινα ἴδοιμεν ἐν πορτὶ διαφειρόμενον

* ἐλέν βαμδὸς.] Altars, among the Heathens, were Places of Protection to such as fled to them.

— *Hæc Ara tuebitur omnes.*
Virg.

† μήτε κήρυκα, &c.] The Meaning is, That he will remain in a constant State of War with Mankind: For Peace was, usually, made, among the Grecians, by sending the κήρυκες, or Heralds, to propose it, and by making Libations to the Gods, that they might ratify it. See *I. iii.*

‡ ἡ ἐρημία.] He would have a whole Desert between him and Mankind; so that the Bounds should not be, any thing,

so thin as a Wall, an Hedge, or the like.

|| εὐωχείτω.] Lege εὐωχείσθω. Nam εὐωχέω significat, “aliquem convivio accipere,” re, εὐωχεῖσθαι autem, “epulari.” Error turpissimus. Faber.

* τῶν ἄλλων.] I cannot account for this Genitive Case. Faber is, also, at a Loss about it, but conjectures, that ἐκσείων τῶν ἄλλων should be ἐκας ἦν τῶν ἄλλων; which may be true.

† σέφανον ἐπενεγκεῖν.] Among the Grecians, Crowns of Laurel, Palm, Parsley, and, upon some Occasions, of Gold, were

Φθειρόμενον καὶ σεβενύται ικέτευοντα, πίτην καὶ ἐλαῖω καὶ
τασθεννύται. Καὶ τὸν τινα τὸν χειρῶν οὐ πολαμὸς παρα-
φέρη, οὐ δὲ τὰς χεῖρας οὔργων αὐτοὶ λαβέσθαται δέησται, ὥθειν
καὶ τῦτον ἐπὶ κεφαλὴν τὸν πίπλοντα, ὃς μηδὲ ἀνακύψας δυ-
νηθείη. Θτὼ γὰρ ἀν τὴν ἴσην ἀπολάβονται. — * Εἰσηγήσατο
τὸν νόμον Τίμων + Ἐχεκρατίδες Κολυτελεῖς. — † Ἐπιψή-

were the Rewards of such as conquered at the Games, or served their Country, in Peace, or War. Potter.

Perhaps, then, Timon, here, intimates, that he will execute some signal Actions, which shall deserve a Crown, but, that he will present himself with one.

Or, as he, here, talks of his Death, he, perhaps, more probably, means that Crown, which was wont to be offered to the Deceased, and with which their στήλαι, or Sepulchral Pillars, were hung; as we learn from the Dialogue of Cbaron, where it is said, καὶ σεφάνωσι τὰς λίθους.

If this be, as I am strongly persuaded it is, the Sense, here; observe, how Timon will do Impossibilities, out of Spite to Mankind. He will crown his own Sepulchre, after he is dead, rather than have it done by any Human Creature.

The following was Timon's Epitaph, written by himself: Ἐνθάδ' απορρήξας, ψυχὴν βαζυδαίμονα κεῖμαι.

Τένομα δ' εἰς τύσοισθε, κα-
κοὶ δὲ κακῶς απόλοισθε.
Faber.

+ πίπλοντα.] Faber has it, βαστίζοντα. I think, he justly finds Fault with πίπλοντα, because the Man in the Water

cannot well be said “to fall.” But, Is not βαστίζοντα, applied to the same Man (as he has it) still worse, being an Active Participle? For, surely, the Man cannot be supposed “to sink himself” into the Water.—It might, however, make Sense, if referred to με, which is understood, before ὥθειν; so that Timon might be the Person understood to be βαστίζοντα, “sinking the other” into the Water.

* Εἰσηγήσατο.] This Verb, strictly, signifies, “proposuit,” or, “Autor introduxit:” But I have rendered it, “rogavit,” in the Translation, because that was the Roman Expression, for Proposing a Law to be passed. The Romans termed the Proposing a Law to the People, “Rogare,” because he, who proposed it to them, did it, by asking these Questions, “Velis tisne, or, Jubatisne, Quis “rites?”

+ Ἐχεκρατίδες.] “Ἐχε-
κρατίδες λέγε Ἐχεκρα-
τίδες. Faber.” — So it is, above, where Mercury, first, mentions Timon to Jupiter, and, below, where Demeas reads the Decree.

+ Ἐπιψήφισε τὴν ικκλη-
σία.] “Decretum concionis
“confirmavit.” Stepb.

φισε τῇ ἐκελπίᾳ Τίμων ὁ αὐτός εἶν. Ταῦτα ἡμῖν δεδόχθω, καὶ αἰδεικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλῷ ἀν ἐποιησάμην ἄπαντα γνώματα πως ταῦτα γενέσθαι, διότι ὑπερπλητῶ, ἀγχόη γὰρ ἀν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καὶ τοι τί τότο; Φεῦ τὸ
5 τάχες πανταχόθεν συνθένσι, κεκονιμένοι καὶ πνευστῶντες,
εὐκαίδε, ὅθεν ὁσφραινόμενοι τῷ χρυσί. Πότερον εὖ ἐπί-
τὸν πάγον τῶν αὐτελανύντων αὐτὸς τοῖς λίθοις || ἐξ
ὑπερδεξίων ἀκροβολιζόμενοι, ἢ τόγε τοσῦτον παρανομήσο-
μεν εἰσάπταξ αὐτοῖς ὄμιλόστατες, ὡς πλέον ἀνιῶντο παρορά-
μενοι; τότο οἵματα καὶ ἀμεινον, ὡς δεχάμεδα ἥδη αὐτὸς,
ὑποσάρτες. Φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν ὅτος εἴτε; Γρα-
θωνίδης ὁ κόλαξ, ὁ πρώην * ἔρανον αἰτήσασί μεοι ὀρέξας
τὸν βρόχον, πίθης ὄλες παρεῖ ἐμοὶ πολλάκις ἐμημεκώς.
Αλλ' εὐγε ἐπόιησεν ἀφικόμενος, οἵμαξεται γαρ πρὸ τῶν
10 ἀλλων. ΓΝΑΘ. Οὐκ ἕγω ἐλεγον, ὡς εὐκαίδες οἱ θεοὶ; χαῖρε Τίμων εὔμορφώτατες, καὶ
ἡδίστε, καὶ συμποτικάτατε. ΤΙΜ. Νη καὶ σύ γε, ἡ Γναθω-
νίδη, γυπτῶν ἀπάντων βορώτατε, καὶ αὐθρώπων ἐπιτριπλότατε.
ΓΝΑΘ. Άει φιλοσκάμμων σύ γε. Αλλὰ πὼ τὸ συμπό-
σιον; ὡς καὶ γόν τί σοι ἄσμα τῶν + νεοδιδάκτων διδυράμβων

|| ἐξ ὑπερδεξίων.] “Ὑπερ-
δεξίος (τόπος being under-
stood) signifies “ a Place, where
“ one stands so much *bigger*
“ than another, that he may
“ lift his Right-band over him,
“ so as to give him the heavier
“ Blow.” And ὑπερδεξία, *av.*,
Neut. plur. (*χώρας* being un-
derstood) signifies “ Places of
“ such Advantage, as that
“ Persons may, from them,
“ lift their Right-bands over
“ those below them.” See
Stepb.

* ἔρανος.] “Ἐρανος, from
ἔρω, amo, properly, signifies
“ an Entertainment, where e-
“ very one contributes his *Part*
“ of the Expense, or his *Club*.
And, hence, it hath been used
to signify “ a Contribution, or

“ Part of a Contribution, to re-
“ lieve a Person in Want.”
See *Stepb.*

+ νεοδιδάκτων διδυράμβων.]
“ *Ditbyrambics*” (which were
Songs in Praise of *Bacchus*)
“ lately taught,” that is, lately
published.” The Authors
of Plays, or Songs, among the
Greeks, were called διδάσ-
καλοι, as, κωμῳδοδιδάσκαλοι,
τραγῳδοδιδάσκαλοι, διδυ-
ραμβοδιδάσκαλοι. Horace us-
es the same Manner of Expression:

*Vel qui Praetextas, vel qui do-
cuere togatas.*

The Reason of the Expression
is, that the Authors taught the
Actors, or Singers, how to speak,
or sing, their Performances.

τέκνα κομίζων. ΤΙΜ. Καὶ μὴν ἐλεγεῖν γε ἀσῆ μάλα τε-
ρηπαθῶς † ὑπὸ ταύτη τῇ δικέλλῃ. ΓΝΑΘ. Τί τέτοιο;
παῖες, ὦ Τίμων; μαρτυρομαῖ, ὦ Ήράκλεις, οὐδὲν, προ-
καλέμαι σε τραῦμα! εἰς Ἀρειον πάγον. ΤΙΜ. Καὶ μὴν
ἄν γε μικρὸν ἴσωιςβραδύνης, θόνε τάχα προκεκλήσης με. 5
ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἰσχαίρει,
μικρὸν ἴσωιςπάσας τῷ χρυσίῳ, δεινῶς γαρ ἵσχαιριόν ἔγι τὸ
φάρμακον. ΤΙΜ. Ἐτι μένεις; ΓΝΑΘ. Ἀπειμι, σὺ δὲ
ὑπὸ χαιρήσεις, ὅτῳ σκαιός ἐκ χρητός γενόμενος.

16. Τίς ἄλλος ἔστιν ὁ προσιών, ὁ ἀναφαλανίας; ΦΙΛΙΑ-10
δῆς κολάκων ἀπαύτων ὁ * βδελυρώτατος. Οὗτος δὲ παρ'
ἴμεν ἀγέρον ὅλον λαβὼν, καὶ τῇ θυγατρὶ † προίκα δύο τά-
λαντα μισθῶν τῷ ἐπωίνῳ, ὃπότε ἀσαντά με πάντων σω-
πάντων μόνῳ ὑπερεπήνεσεν, ἐπομοσάμενος φόδικώτερον εἶναι
τῶν κύκνων, ἐπειδὴ νοσηντα πρόνη εἶδε με, καὶ προσῆλθος 15
ἴπικαριας δεόμενος, πληγὰς ὁ γεναιός προσενέτειν. ΦΙΛ.
Ω τῆς ἀναισχυνίας, νῦν Τίμωνα γνωρίζετε; νῦν Γναθο-
νίδης φίλος καὶ συμπότης; τοιγαρέν δίκαια πέπονθεν θετός
ἀχάριτος ὡν. Ἡμεῖς δὲ οἱ πάλαι ἔυνθεις, καὶ ἔυνέφη-
σοι, καὶ δημόσιαι, ὅμως μετριάζομεν, ὡς μὴ ἐπιπηδὴν δο-20
κῶμεν. Χαῖρε, ὦ δέσποτα, καὶ ὅπως τὰς μιαρὰς τέτυς
κολάκας φυλάξῃ, τὰς ἐπὶ τῆς τραπέζης μόνου, τὰ ἄλλα
δὲ κοράκων ὥδεν διαφέροντας. Οὐκ ἔτι τισευτέα τῶν νῦν
ἀδενί. Πάντες ἀχάριστοι καὶ πονηροί. Ἐγώ δὲ τάλαντόν
σοι κομίζων, ὡς ἔχοις τρόπον τὰ καλεπείγοντα χρησθαί, 25
καθ' ὅδον ἡδη πλησίον ἕκκαστα, ὡς πλευτοῖς ὑπερμεγέθη
τιὰ πλῆτον. Ἡκαὶ τοιγαρέν ταῦτα σε νεθετήσων καὶ
τοι σύ γε ὅτῳ σοφός ὡν, ὥδεν ἵσως δεήσῃ τὸν παῖδας ἐμοῦ

† ὑπὸ δικέλλῃ.] Quod Latinè dicitur, “ canere, vel sal-
“ tare, ad tibiam, ad citha-
“ ram,” id Græcè est, ἀδειη,
vel ὁρχεῖσθαι, ὑπὸ τοῖς αὐ-
λοῖς, ὑπὸ τῇ κιθάρᾳ. Ita
ridiculè, qui vertunt, “ ab hoc
“ doctus ligone.” Faber.

This Sense, from this Consideration, seems just, and further deserves Acceptance, on Account of the Humour it expresses.

* βδελυρώτατος.] Βδελυ-

ρός (a βδέω, “ flatum ventris
“ emitto”) impurus, or, spur-
cus; “ a dirty Fellow, who
“ does not matter doing the
“ filthiest Things, before People’s
“ Faces.” And, hence, the
Word hath signified, “ quite
“ impudent,” or, “ brazen.”
Steph.

† προίκα.] The Accusative
Case singular of προίξ—ίκος,
“ dos a patre data filia.”
Steph.

λόγων,

λόγων, ὃς καὶ τῷ Νίκορι τὸ δίον παραπέσειας ἦν. ΤΙΜ. "Εσται ταῦτα, ὁ Φιλιάδη. Πλὴν ἀλλὰ πρόσθι, ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ. ΦΙΔ. "Ανθρώποι, κατέαγα τῷ κρανίῳ ὑπὸ τῷ ἀχαρίγυ, διότι τὰ συμφέροντα ἴνυθετον 5 αὐτὸν.

17. Ιδε, τρίτῳ ὥτῳ ὁ ἔγινωρ Δημέας προσέρχεται, Ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγγένης ἡμέτερος εἶναι λέγων. Οὗτῳ ἐκκαίδεκα παρεῖμαι τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει (καλαδεδίκασο γάρ, καὶ ἐδεδετο ωκεανοῖς διδόναις) καὶ γῶν ἐλεῆσας ἐλυσάμην αὐτὸν, ἐπειδὴ πρώην ἐλαχεῖ τῇ *Ἐρεχθίδι φυλῇ διανέμειν τὸ † θεωρικὸν, καὶ γῶν προσῆλθον αἰτῶν τὸ γιγνόμενον, ωκεανοῖς διατί τοι ὄντα με. ΔΗΜ. Χαῖξε, ὁ Τίμων, τὸ μέγα τὸ φελτονίον τῆς Ἑλλάδος. 10 Καὶ μὴν πάλαι σε ὁ δῆμος ξυνειλεγμένος, καὶ αἱ † βελαὶ ἀμφότεραι περιμένουσι. Πρότερον δὲ ἀκαστον τὸ Ψήφισμα, δὲ ὑπέρ συγέγραφα. "ΕΠΕΙΔΗ Τίμων ὁ Ἐρεχθίδης "Κολυτίενς, ἀνὴρ εὐ μόνον καλὸς καὶ γαθός, ἀλλὰ καὶ σο- "Φὸς, ὡς ωκεανοῖς εἴ τῇ Ἑλλάδι, παρεὶ πάντα χρόνον 20 "διατελεῖ τὰ ἀρισταρχάτων τῇ πόλει, νενίκησε δὲ πολὺ "καὶ πάλιν, καὶ δρόμον ἐν Ολυμπίᾳ μιᾶς ἡμέρας, καὶ * τελείω

*Ἐρεχθίδι.] Lege Aἰγυπίδι. Quippe Κόλυτίος erat δῆμος φυλῆς Αἰγυπίδος, teste Harpocratone. Faber.

† θεωρικὸν.] Θεωρικὸν (χρῆμα being understood) signified, "Money paid out of the Treasury, for the Admission of the poorer Citizens into the Theatre." Hence, it was used to signify "Money granted out of the Treasury, for the Relief of the Poor." See Potter and Steph.

‡ βελαὶ ἀμφότεραι.] That is, not only the βελῆ, or Senate of Five-hundred, of which I have spoken, in the Notes upon Θεῶν Ἐκκλησίᾳ, but also the Court of Areopagus, which, for its great Dignity, as Dr. Potter

shews, was styled ἡ ἀνω βελὴ, the Upper Senate, or Court.

This Court, held upon the Hill of Mars at Athens, and, thence, called Areopagus, consisted of fifty Judges, was the supreme Court of Justice, and decided all Law Disputes, whether concerning Property, or Injuries done to Men in their Persons or Reputations, or Blasphemy against the Gods. So wise and upright were the Judges of this Tribunal, that it hath been asserted by Demosthenes, that they had not, from the Time of their Institution, down to his Days, made one unjust Decree. Potter.

* τελείω ἀρμάτι.] Stephanius shews, that the Greeks distinguished their Horses into the

ἀρεόλος

“ λείω ἄρματι, καὶ συναρίδι πωλικῆ.” — TIM. ‘ΑΛΛ’ ὅτε
ἴθεωνται ἐγώ πώπολε εἰς Ολυμπίαν. ΔΗΜ. Τί το; θεω-
ρήσεις υπερον. Τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἀμε-
νον.—“ Καὶ ὑρίσευσι δὲ ὑπὲρ τῆς πόλεως πέρυσι * πρὸς
“ Ἀχαρνέας, καὶ καλέοντες † Πελοποννησίων‡ δύο μοίρας.” 5
TIM.

ἄβολος and the *τέλειος*. The *ἄβολος* were such as *bad not*, *as yet*, *cast their Teeth*, in which were the Marks of their Age: The *τέλειος*, such as *bad cast those Teeth*, and being, therefore, reckoned to have arrived at their *full Strength* and *Vigour*, were called *τέλειος*.

Now *ἄρματα*, from *ἄρω*, “ *ap-* “ *to*,” originally and properly, signifies, not “ *a Chariot*,” but “ *a Set of Horses-joined-* “ *in a Draught*; which is evident from Stephanus’s Quotations upon this Word: *Firſt*, from *Xenopb.* *Pæd.* η. *ἄρματα* *λευκῶν χρυσόζυγον*, “ *a Set* “ *of white Horses with golden* “ *Harnesses*; and, *again*, from *Herodian*, *ἄρματα ἔξιάπλουν*, “ *a* “ *Set of six young Horses*.” — Beside that *Eustathius*, upon Homer’s *Odyſſe*. xvii. puts it out of all Dispute, that *ἄρματα*, properly, signifies, “ *a Set of* “ *Draught Horses*.”

From these Considerations, I think it evident, that the Word *ἄρματα*, here, having *τελείω* an Epithet, as I have shewn, of *full grown Horses*, joined to it, must signify, “ *a Set of Hor-* “ *ses*;” and that *τελείω* *ἄρματα* must signify, “ *a Set* “ *of - full - grown - Horses*. ” And this, I think, is further evident, from the Opposition of the following Words, *συναρίδι* *πωλικῆ* (“ *a Pair of πώλοι*,

“ or young Horses”) to *τελείω* *ἄρματα*, “ *a Set of full-grown Horses*.” I have rendered *ἄρματα* by “ *currus*,” knowing no Word, in the *Latin Tongue*, that signifies, “ *a Set* “ *of Draught-Horses*, as *ἄρμα* does, in the *Greek*. *Faber* only quotes the Scholiast of *Pindar*, upon this Passage, in these Words: Φᾶσι δέ τινες, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἄρ- μα, τὸ δὲ πωλικὸν ὁκλά. The Former might have *run twelve Heats*, and the Latter *eight*; but this gives us no Light into the Nature of the *τέλειος*, or the *πωλικὸν ἄρμα*.

* *πρὸς Ἀχαρνέας.*] We must not, here, take *πρὸς* for “ *contra*,” but “ *apud*.” For *Ἀχάρνη* was a *δῆμος*, or District of Attica. Therefore, Timon, being an *Athenian*, must not be supposed to fight against his own Countrymen, but against their common Enemy, the *Peloponnesians*, who are supposed to have met him, in that District of Attica, and whom he, therefore, fought, *πρὸς*, “ *apud*,” “ *among*,” the *Aebarnans*.

+ *Πελοποννησίων.*] Timon lived, in the Time of that memorable War, between the *Athenians* and *Spartans*, called the *Peloponnesian*.

‡ *δύο μοίρας.*] *Mille ar-*
mates.

TIM. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, ωδὴ προεγράφη ἐν τῷ καλαλόγῳ. ΔΗΜ. Μέτρια τὰ τερὶ σαυτὸν λύγες, ὥρμεῖς δὲ ἀχάριτοι ἀν εἴημεν ἀμυημονῆτες.—“Ετι δὲ καὶ Ψηφίσματα γράφων, καὶ συμβελεύων, καὶ σρατηγῶν, οὐ μικρὰ ὠφέλησε τὴν πόλιν. Ἐπεὶ τέτοις ἄπασι, ΔΕ—
 ΔΟΚΤΑΙ τῇ βελῇ, καὶ τῷ δῆμῳ, καὶ τῇ Ἡλιαίᾳ || καὶ
 Φυλᾶς, καὶ τοῖς δήμοις ἴδιαι, καὶ κοινῇ πᾶσι, ΧΡΥΣΟΥ
 ανασησαὶ τὸν Τίμωνα παρὰ τὴν Αἴγανην ἐν τῇ ἀκροπόλει,
 * κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ ἀκτῖνας ἐπὶ τῇ κε-
 θεοῦ Φαλῇ, καὶ σεφανῶσαι αὐτὸν χρυσοῖς σεφάνοις ἐπὶ λαὶ,

matos. Nam τὴν μοίραν ἀνα-
 τιλερεύσιν ἄνδρες πεντακόσιοι.
 Faber.

|| καὶ φυλᾶς.] The *Eliaea* was a Court of Justice, at *Attens*, the next, in Dignity, to that of *Areopagus*, and said to be so called, from ἥλιος, *Sol*, because it sat under the *Sun*, or in the open *Air*. The Number of Judges, belonging to it, were, as Dr. *Potter* sets forth, sometimes, only Fifty; but, generally, two, or five, Hundred.

Now, why this *Decree* should be said to be agreed to by the Judges of this Court, κατὰ φυλᾶς, “by their Tribes,” is what I cannot well account for; because I know no *Tribes* of *Attens*, but the Ten *Tribes*, into which the People of the City, and those of all *Attica*, had been divided. — Perhaps, as this Court of *Eliaea* often consisted of 500 Judges, it was, like the *βελῆ*, or *Senate* of *Attens*, made up of Men chosen out of all the *Tribes*, from each an equal Number; so that, in this View, the whole Court might have confirmed any *Decree*, κατὰ φυλᾶς, by their *Tribes*. Or, per-

haps, the *Text*, originally, was, not κατὰ φυλᾶς, but καὶ ταῖς φυλαῖς, which seems to hang well together with the other Parts of the Sentence, and to be agreeable to Reason; as it, also, was easy to be mis-transcribed to καὶ φυλᾶς. And I am the more of this Opinion, because, as Dr. *Potter* shews, the δῆμοι, mentioned, immediately after, were Subdivisions of the φυλαῖς, being, in Number, one Hundred and seventy-four smaller Districts of the Country of *Attica*: For, to gain a certain universal Assent of the whole State, it was necessary to take the Votes of every particular Body of the People: Such as, first, of the supreme Part of the Constitution, or the βελῆ: Then, of the δῆμος, that is, of the principal δῆμος, that of *Attens*, the Capital: Then, of the Court of *Eliaea*, by its *Tribes*: Then, of all the δῆμοι, or smaller Corporations, of *Attica*, one by one: And, lastly, of all their Bodies, in common.

* κεραυνὸν, &c.] In Order to make a *Jupiter* of him.

“ αὐτα-

“ ἀνακηρυχθῆναι τὰς γεφάνες σήμερον † Διωνυσίοις τρα-
“ γῳδοῖς καινοῖς” (ἀχθῆναι γὰρ δὶ αὐτὸν δεῖ σήμερον τὰ
“ Διονύσια.) Εἶπε τὴν γνώμην Δημέας ὁ ἔντως συγγενῆς
“ αὐτῷ, ἀγχιστεύς, καὶ μαθητὴς αὐτῷ ὢν. Καὶ γὰρ ἔη-
“ τῷ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὅπόσα ἦν ἐδέ-
“ λοι.” — Ταῦτα μὲν τὸν σοι τὸ Ψηφισμα. — Ἐγὼ δέ * σοι
καὶ τὸν οὐτὸν ἰεθλόμην ἀγαγεῖν παρά σε; ὃν ἐπὶ τῷ σῷ ὄνό-
ματι Τίμωνα ἀνόμαλα. ΤΙΜ. Πῶς, ὡς Δημέα, ὃς οὐδὲ
γεγάμηκας, ὅσα γε καὶ ημᾶς εἰδέναι. ΔΗΜ. Ἀλλὰ γαμῶ,
ην διδῷ Θεός ἐστιν νέωτα· καὶ παιδοποιήσομαι, καὶ τὸ γεννη- 10
θησόμενον, ἀρξεῖν γὰρ ἔσαι, Τίμωνα ἥδη καλῶ. ΤΙΜ. Οὐκ
οἶδα, εἰ γαμησεῖς ἔτι, ὡς τοσούτην παρέ ἐμοὶ πλή-
γνη λαμβάνων. ΔΗΜ. Οἵμοι, τί τέτο; † τυραννίδι Τί-
μων ἐπιχειρεῖς, καὶ τύπλεις τὰς ελευθέρias, καθαρῶς ἐλεύ-

[† Διωνυσίοις τραγῳδοῖς.]

Tραγῳδὸς signifies either the *Writer* of a *Tragedy*, or the *Player* who acts it upon the Stage: But that, in either Sense, *τραγῳδὸς*, the *Person*, should be put for *τραγῳδία*, the *Play*, or *Entertainment*, seems, to me, an extraordinary Hypallage. Yet, *Horace* hath used the like Expression, where he says,

Nam sic

*Et Laberi Mimos ut pulchra
Poemata mirer.*

The *Atbenians* were restrained, by Law, from presenting *Crowns* to Men of signal Merit, either in the *Theatre*, or at the public *Games*; because these Places were, generally, frequented by great Numbers of Men from other Cities, and it was thought impolitic to recommend any great *Atbenian* to the Notice, or Esteem, of any other People. Wherefore, such Persons, as deserved this Honour, were to receive it either in the *Βελῆ*, or *Senate*; or in the *Assembly* of the People; or in the *Tribe*, or *δῆμος*, to

which they belonged. *Potter*.

Yet, we find, that *Demetrius's* famous *Crown* was proclaimed in the *Theatre*. But this, no Doubt, was an *Innovation*, and an *extraordinary* Compliment to so great a Defender of the State; and it was afterwards objected to him, as a very great Crime. Whence it is most probable, that *Demeas*, here, intends to puff up and flatter *Timon*, by conferring on him a singular and unprecedented Honour.

* *σοι*.] *Faber* thinks *σοι*, here, impertinent, because of *παρά σε*.

† *τυραννίδι*.] *Τυραννίς* signifies *kingly*, or, *arbitrary Power*. Now, as the supreme Power was lodged in the People of *Atbens*, it was High-Treason, and the most flagrant Crime, in any one Man, to attempt making himself *absolute* in the State; and the *Atbenians* could never forget what they suffered, under the Ultradiction of *Pisistratus*, and his Son *Hippias*.

Θερος, ὃδ' * ἀγὸς ἐν; ἀλλὰ δώσεις ἐν τάχεις τὴν δίκην,
τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐκέπρησας. ΤΙΜ. Ἀλλ'
ἄκιντεπτρησαι, ὡς μισθὲ, η ἀκρόπολις, ὡς δῆλος εἰ συκο-
φανῖλην. ΔΗΜ. Ἀλλὰ καὶ πλευτεῖς τὸν † ὀπισθόδομον δι-
5 ορέζεις. ΤΙΜ. Οὐ διώρυκταις ὃδὲ θεος, ὡς εἰπίδανά σου
καὶ ταῦτα. ΔΗΜ. Διορυχθήσεις μὲν ὕσερον· ἥδη δὲ σὺ
πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκέτι καὶ ἄλλην λάμβανε.
ΔΗΜ. Οἵμοις τὸ μετάφρετον. ΤΙΜ. Μηδὲ κακόνταχθι,
καλοίσω γάρ σοι καὶ τρίτην· ἐπειδὴ γειοῖα πάμπαν παθούμει,
20 δύο μὲν Λακεδαιμονίων μοίρας καλακόβιας ἀνοπλῶς, ἐν δὲ
μιαρὸν ἀθρώπιον μὴ ἐπιτρόψας. Μάτην γάρ αὖ εἴην καὶ
γενικηκώς· Ολύμπια πυξὶ καὶ τάλαιν.

18. Ἀλλὰ τί τάτε; ἐ Θεασυκλῆς ὁ φιλόσοφος ὃτος
ἴσιν; ἐ μὲν δὲ ἄλλος. Ἐκπειάσας γὰν τὸν πώγωνα, καὶ τὰς
15 ὁφρῦς ἀνατίνας, καὶ βρεγχυδύμενός τι πρὸς αὐτὸν ἔρχεται,
|| τίλανδες βλέπων, ἀγαστοσθημένος τὴν ἐπὶ τῷ μετώπῳ
κόμην, * Αὐτοβορέας τις ἡ Τρίτων, οἷς ὁ Ζεύξης ἔγραψεν.

Οὔτος

* ἀγὸς.] The City of *Athena* was, peculiarly, called
ἄγυντος, and the Citizens thereof
ἄγοις. Stephanus, from *Eustathius*, p. 3491 and 1383.

+ ὀπισθόδομον.] At the
Back of *Minerva's* Temple, stood
the public Treasury, called, from
its Situation, ὀπισθόδομος;
wherin, beside other public
Money, a Thousand Talents
were laid up in Store, against
any great Exigency. If any
Man expended them, upon a
trivial Account, he was put to
Death. *Potter.*

Demeas will charge Timon
with none, but the most capital
Offences.—καὶ before πλευτεῖς,
in the preceding Line, signifies
“ also;” that is, “ You are,
“ also, grown rich, &c. be-
“ side having burned the Ci-
“ tadel.”

† κέκραχθι.] *Proκέκραχε*,
the third Person singular of the

Perfect Tense Active, from
κράζω.

|| τίλανδες.] “ Like a *Titan*,”
The *Titans* were Giants,
Sons to *Titan*, the elder
Brother of *Saturn*. *Titan* and
Saturn were the Sons of *Caelus*
and *Vesta*. *Titan* gave up his
Birth-right of the Kingdom of
Heaven to *Saturn*, on Condition
he would not breed up any
Male-Children; but, when he
found out, that *Jupiter*, *Nep-
tune*, and *Pluto* had been, pri-
vately, reared by *Ops*, *Saturn's*
Wife, he dethroned and con-
fined *Saturn*. When *Jupiter*
was grown up, he made War
upon his Uncle, *Titan*, and his
Sons, called *titaneis*, recovered
the Kingdom, and released his
Father, *Saturn*. *Stepb.*

* Αὐτοβορέας τις.] *Ti-
mon* compares *Ibrasycles* to *Bo-
reas*, or *Triton*, because he came
puffing and blowing, so as to
make a Face like that of the
God

Οὗτος δ. τὸ † σχῆμα εὐγαλῆς, καὶ κόσμιος τὸ βάδισμα, σωφρονικὸς τὴν αὐανθολήν, ἔωδεν μυρία ὅσα περὶ ἀρετῆς διεξιών, καὶ τῶν ἡδονῆς χαιρόντων κατηγορῶν, καὶ τὸ ὄλιγαρχεῖς ἵπαινῶν, ἵστε δὲ λαυσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειν αὐτῷ (τῷ ζωροτίρῳ δὲ 5 χαίρει μάλιστα) καθάπερ τὸ ληθῆς ὑδωρ ἐκπιῶν, ἐναντιώτατα ἵπιδείκνυται τοῖς ἱνθινοῖς ἐκείνοις λόγοις, προσαρπάζων ἀστερίας ἰκτῖνος τὰ ὄψα, καὶ τὸν πλησίον παραγκωνίζομενος, † καρύκης τὸ γένεσον ἀγάπλιως, κυνηδὸν ἐμφορύμνος, ἐστικεικυφᾶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν 10 εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχαῖῳ ἀποσμήχαν, ὡς μηδὲ ὄλιγον τῷ * μυτίωτῷ καλαίπτοι, μεμψίμοιρος αὖτις ὡς τὸν πλακεῦντα ὅλου, ἢ τὸν σὺν μόνος τῶν ἄλλων λαβόντα, ὅτι περ ἡ λιχνίας καὶ ἀπληπίας || ὄφελος. Μέθυσος καὶ πάροινος, ωκεὶ ἄχρις φύδης καὶ ὄρχηστος μόνον, 15 ἄλλα καὶ λοιδορίας καὶ ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι. Τότε δὲ καὶ μάλιστα περὶ σωφροσύνης, καὶ κομιστηλίος, καὶ ταῦτα φοστιν, ὥδη ἵπε τῷ αἰράτῳ πονηρῷ ἔχων, καὶ ὑπόβραυλίζων γελοῖος. Εἴτα ἔμειος ἐπὶ τύτοις, καὶ τὸ τιλευταῖον, ἀράμενος τινες ἱκέτευσιν αὐτὸν ἵκ τῷ 20 συμποσίῳ τῆς αὐλητρίδος ἀμφοτέραις ἵπιλημμένου. Πλὴν ἄλλα καὶ ἡγεμονία, ὅδεν τῶν πρωτείων παραχωρήσειν ἀντιψεύ-

God *Boreas*, when he blows, or that of *Triton*, sounding his Trumpet.—But, as I have never, elsewhere, met with the Wind *Boreas* called *Αὐτοβορέας*, nor could, upon much Enquiry, find it so called. I conjecture that, here, *Αὐτοβορέας* is the Name of some celebrated Picture of the God of that Wind, which the great *Zeuxis* had drawn, and which, on Account of the Excellence of the Performance, was called, not *Boreas*, “*a Boreas*,” but *Αὐτοβορέας*, “*a very Boreas*,” or, “*Boreas himself*.” And the Tendency of the Words, οἵτις ἔγραψεν ὁ Ζεῦξις, seems to favour this Opinion.

† σχῆμα εὐγαλῆς.] Not

that he was so now, being much ruffled; but because he usually appeared so, in his Philosophical Character and Dress.

† καρύκης.] Λύδιον ἔδεσμα, ἵξ αἴματος καὶ ἄλλων. *Hesych.*

* μυτίωτον.] A strong Sauce, made of Garlick, Leeks, Cheese, Eggs, Oil, and Vinegar. *Stephanus*, from the Schoolmaster upon *Ariophanes*.

ἡ λιχνίας.] “ Gluttony,” from λιχνίς (*a λιχών*, *lingo*) a Lick-plate.

|| ὄφελος.] “ The Advantages.” Generally, the greatest Epicure, at a Table, gets the greatest Share of the most delicate Eatables.

ομαλός ἔνεκα, οὐ θραυστηρός οὐ φιλαργυρίας. Ἀλλὰ καὶ πολάκων εἰ τὰ πρῶτα, καὶ ἐπιορκεῖ προχειρότατα, καὶ ηγούτεια προηγεῖται, καὶ η ἀναισχυνία παρομάρτει, καὶ ὅλως παντοφον * τὸ χρῆμα, καὶ πανταχόθεν ἀκριβεῖς, καὶ 5 ποικίλως εὐελές. Οἱ μωξεῖαι τοιγαρεῦν ωκεῖς μακρὰν χρηστοῖς ἀν.—Τί τοτε; πακαί, Χρεονίος ημῶν Θραυστηρῆς; ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τετοῖς αφίγματι, † ὥσπερ οἱ τὸν πλεύτον σοι τεθεπότες, ἀργυρίῳ, καὶ χρυσίῳ, καὶ δεῖπνῳ πολυτελῶν ἐλπίδι συνδεραμμικασι, ΚΟΘΩΛΗΝ τὴν πολάκειαν ἐπιδειξάμενος, πρὸς ἄνδρα οἴον σε ἀπλοῖκον, καὶ τῶν δῆλων κοινωνικὸν. Οἰσθα γάρ ὡς μάζα μὲν ἐμοὶ δεῖπνου ἵκανόν, † δῆψον δὲ ηδίσιον θύμου οὐ καρδαμοῦ, οὐ εἰπώλε τρυφῶν ὀλίγον τῶν ἀλλων. Πολὸν δὲ η || ἐνειάκρην. Οὐ δὲ τρίβων ὅτος, ης βθλει πορφυρίδῳ ἀμεί-
5 νων. Τὸ χρυσίον μὲν γάρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. Σὲ δὲ αὐτῷ χάριν § ἐσάλην, οὐ μὴ διαφθείρῃ σε τὸ κάκιστον τοτε καὶ ἐπιβελόταλον κλῆμα ὁ πλεύτης, ὁ πολλοῖς πολλάκις αἰτιος ἀνηκέσων συμφορῶν γεγενημένος. Εἰ γάρ μοι πειθόοι, μαλισκα ὅλον εἰς
20 τὴν Ιαλαταταν ἐμβαλεῖς αὐτὸν, οὐδὲν ἀναγκαῖον ἄνδρι αἴγα-
θῶ ὄντα, καὶ τὸν φιλοσοφίας πλεύτου ὁρᾶν δυναμένω. Μὴ μέντοι εἰς βάθος, ὦ γαδὲ, ἀλλὰ οὐσιοὶ εἰς βροῶντας ἐπεμβαῖς

¶ γοντεία προηγεῖται.]
I apprehend, that there is an Allegory, in these Words:
“ Imposture goes before him,
“ and Impudence walks close
“ by him.” That is, “ He
“ sculks behind Imposture,
“ which he puts before him,
“ to hide himself from the
“ World ; but, if he should be
“ discovered, he has Impudence
“ close at his Side, by the
“ Assistance of which, he shall
“ brazen it out against Man-
“ kind.” — Had γοντεία
and ἀναισχυνία been the Dative Case, with τὴν repeated, instead of η, the Sense would be obvious, in this Light:
“ That he led the Way,
“ that is, was foremost, in
Imposture, and equalled any

“ one, in Impudence.”

* τὸ.] Lege τὶ. Faber.

† ὥσπερ.] Dileendum. Faber.

† δῆψον.] I know no Word, in the English Tongue, that answers to δῆψον; but it signifies any Thing we eat with Bread; and so is a general Name for all other Sorts of Victuals.

¶ ἐνειάκρην.] The public Well in Athens, that sent forth Water through nine Pipes, otherwise, called Callirroe.

§ ἐσάλην.] This second Aorist Passive is, here, taken, in a Neuter Sense, “ concessi,” or, “ veni;” which is extraordinary. But Stephanus shews, that it is so, in other Authors.

ολίγον

όλιγον πρὸ τῆς κυματίδες γῆς, ἵμερος ὁραντῷ μόνα. Εἰ δὲ μὴ ταῦτο βέλει, σὺ δὲ ἄλλον τρόπον αἰμεῖν καὶ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας, καὶ μηδὲ ὁ ὀβολὸς αὐτῷ ἀνῆς, διαδίδεις ἀπασι τοῖς δεομένοις ὡς μὲν, πέπλε δραχμαῖς, ὡς δὲ μιᾶν, ὡς δὲ τάλαντον. Εἰ δὲ τις φιλοσόφος εἴη, 5 διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος. Ἐμοὶ δὲ (καί τοι ὡκ ιμαυτὲ χαριν αἰτῶ, ἀλλ' ὅπως μελαδῶ τῶν ἑταίρων τοῖς δεομένοις) ικανὸν εἰ ταύτην τὴν πήραν ἐμπλήσας παραστάχοις, οὐδὲ ὅλως δύο μεδιμνας χωρέσσαν αἰγινηίσκετ. Ολιγαρχὴ δὲ καὶ μέτρου χρὴ εἶναι τὸν φιλοσοφῶντα, καὶ μηδὲν 10 ιπερ τὴν πήραν φρονεῖν. ΤΙΜ. Ἐπειδὴ ταῦτα σθ, ὡς Θρασύκλεις. Πρὸ γεν τῆς πήρας; εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κοιδύλων, ἐπιμείρησας τὴν δίκελλην. ΘΡΑΣ. † Ὡ δημοκρατία, καὶ νόμοι, παιόνεδα ίπτο τὸ καταράτη ὡς ἐλευθέρα τῇ φόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὡς γαδί 15 Θρασύκλεις; μῶν δὲ παρακίκευσμαί σε; καὶ μὴν ἐπειμβαλῶ χοίνικας υπὲρ τὸ μέτρον τεττάρας.—Αλλὰ τί τύπος πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνῳ, καὶ Λάχνης, καὶ Γνήθων, ὅλως τὸ σύμπλαγμα τῶν οἰμωξομένων. Ωρὶ τί ὡκ ἐπὶ τὴν πέτραν ταῦτην ἀνελθων, τὴν μεγ δίκελλαν ὀλίγον ανα- 20 παύω, πάλαι πεπονηκυῖαν; αὐτὸς δὲ οτι πλειτρες λίθοις ξυμφορεῖσας, ἐπιχαλαζῶ πόρροθν αὐτας; ΒΔΕΨ. Μὴ βάλλε, ὡς Τίμων, ἀπίκεμεν γάρ. ΤΙΜ. Άλλ' ὡκ ἀναιμώτερον οὔμεῖς, οὐδὲ ἀνευ τραυμάτων.

§ ὁβρόδηρ.] See the Note to δραχμῶν, Lib. I. Dial. xi.

† Ὡ δημοκρατία.] “ Is it not hard to suffer thus in a Free-State, where no Man hath arbitrary Power?”

‡ παρακίκευσμα.] Put Deponently, and signifies, “ de-fraudavi.” The Metaphor is taken from those who, in

weighing out any Thing, beat down the Scale, in which the Commodity is, unknown to the Buyer, to make him believe he has his just Weight; or from Buyers who, when any Sort of Grain is measured to them, give the Vessel a Stake, or a Kick, unknown to the Sellers, to make it hold more. Steph.

ΔΙΑΛ. δ.

Δίκη Φωνηέλων.

* ΕΠΙ * ἀρχούτῳ * Αριστέχη * Φαληρέως,
Πυα-

* ’Επι ἀρχούτῳ.] This Manner of Expression is usual; as, ἐπὶ Αλεξανδρε, “ tempore

“ Alexandri; ” ἐπὶ Κρόνε, “ tempore Saturni. ” Steph.
ἀρχούτῳ.] Athens was,

first, governed by Kings. Of these, *Ogyges* (in whose Reign, a Deluge destroyed all *Attica*) was the First. History is quite silent, as to what passed, in *Attica*, from the Time of his Reign to that of *Cecrops*, being an Interval of an hundred and ninety Years. The succeeding Kings, from *Cecrops* to *Codrus*, inclusive, were Seventeen; of which Number, the most memorable were *Pandion*, *Aegeus*, *Theseus*, and *Demophoon*. After *Codrus* had, in a Battle with the *Dorians*, gone in Disguise into the Enemy's Army, and provoked them to kill him (the Oracle having promised the Victory to that Side, whose King should fall, by his Enemy, that Day) the *Athenians*, in Honour to his Name, gave the Title of *King* to none of his Successors ("Post Codrum nemo Athenis regnavit, quod memorie eius nominis tri-
butum est." *Jasfin.*) but called each of their succeeding Princes, down to *Alcmaeon*, inclusive, being, in all, Thirteen, by the Name of *Archon*. After the Time of *Alcmaeon*, the supreme Power having, in a great Measure, devolved upon the People, they limited the Reign of their *Archon*, or Ruler, to ten Years: But they had begun that Limitation, with *Cecrops*, the Son of *Aescylus*, who reigned just before *Alcmaeon*. In about seventy Years after, they reduced their *Archon* to an annual Magistrate. Though neither Dr. Petter, nor others whom I have consulted, inform us, upon what Occasion, the Nine great Magistrates of *Athena*, called *Archons*, were created, yet, I am persuaded, it must have been, upon this, when

the *Archon*, or Prince, was reduced to an annual Magistrate; because it is probable, that the People, having now gotten the supreme Power, were fond of lessening that Title, by dividing it among Nine of their first Magistrates.

Of these Nine, δῆμος Ἀρχῶν, "THE Archon," so called, by Way of Pre-eminence, was CHIEF. His Jurisdiction reached all Causes arising from Marriage Settlements, Last-Wills, Orphans, and Guardians. It was, also, his peculiar Province to hear Disputes between near Neighbours, and to redress the injured Party.

And this, probably, is the Reason, why *Lucian* has this Complaint of *Sigma*, against his next Neighbour, *Tau*, brought on, when *Aristarchus*, as it were, was THE Archon, or CHIEF *Archon*.

The next *Archon*, after the CHIEF, was styled βασιλεὺς, and wore a Crown. He heard all Accusations of Blasphemy against the Gods, or Profanations of Mysteries, Temples, and other sacred Things.

The Third was called Πολέμαρχος. He exercised the same Jurisdiction over Strangers and Sojourners, as THE *Archon* did over the Citizens; and took Care, that the Children of such, as died in Defence of their Country, should have a sufficient Maintenance, out of the Treasury.

The remaining Six *Archons* were all called Δικαιοδόται. They lodged Appeals, from the Courts of Justice, before the Assembly of the People and heard Accusations of Calumny, Bribery, &c. and took Care that

* Πυανεψιῶν ἰβδόμην ἵσαμένε, γραφήν θέστο τὸ Σίγμα πρὸς τὸ Ταῦ * ἐπὶ τῶν ἐπλα Φωνητῶν, + βίας ὑπαρχοῦσιν, καὶ αρταγῆς

that no Law should, through the Policy of seducing and designing Men, be passed by the People, contrary to the real Interests of the Commonwealth. See all these Accounts more fully, in the most learned Dr. Potter.

* *Αριστάρχου.*] *Aristarchus* was a very great Grammarian and Critic, and lived at *Alexandria*. *Horace* says, of a good Critic,

*Fiet Aristarchus, neque dicet,
cur ego amicum*

Offendam in nughis? —

And *Alian* says; That it was not allowed to be one of *Homer's* Verses, which *Aristarchus* had not approved of. *Lucian*, therefore, with Justice and Humour, constitutes him **CHIEF ARBITER**, when the Letters go to Law.

* *Φαληρέως.*] As our Author hath made *Aristarchus* a Magistrate of *Athens*, he takes the some Liberty to make him a *Φαληρέως*, or Native of *Phelemon*, a Village and Port of *Athica*; though, as *Stephanus* sheweth, he was born in *Samosatracia*.

* *Πυανεψιῶν. ιβδόμην.*] *Pyanepsia* was a Grecian Month, the same (as Authors conjecture) with our *October*; and was so called, from the Festival, *Pyanepsia*, which was celebrated, in this Month.—*Pyanepsia* were so called, αὐτὸς τὸς ἔψιν πύνασα, from “Boiling” *Pulse, or Pease*, in Memory of *Thebeus* and his Companions, who, when they had re-

turned safe from *Crete* and the *Minotaur*, boiled all the *Pulse* they had left, and made merry all together, at one common Banquet. *Potter*—Whom see, for a full Account of the *Grecian Months*. And, for *ιβδόμην* *ἵσαμένε*, see the Note upon the same Words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἑκκλησία, P. 123.

* *ἐπι.*] A little above, ἐπι signifies, “tempore,” and, here, “coram.”

+ *βίας ὑπαρχοῦσιν, καὶ αρταγῆς.*] I cannot make Sense of these Words, as they stand, here; nor can I apprehend the Justness of the other Translation, which renders them, “constitutis judicibus de vi & rapina;” which, however, I leave, as I found it, to keep the Text Company. But hath the Verb ὑπαρχω, ever, signified, “constitutor?” or, With what Propriety, are the Words, “judicibus” and “de,” here, understood?—I therefore, cannot but think, that *Lucian* writ it ὑπαρχο, because, so, it will make tolerable Sense: For *Stephanus* plainly sheweth, that ὑπαρχω, very frequently, signifies, “primus facio,” as, from *Herodotus*, ὑπαρχω αδίκιας, “prior infero injuriam;” and from *Plutarch*, ὑπαρχω βίας, “prior vim infero.” So that, upon this Alteration, the Text will run thus, γραφήν εθέλο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπλα Φωνητῶν, βίας ὑπαρχοῦσιν, αρταγῆς

ἀξεπαγῆς ἀφηρησθαι λέγοι πάσιν τῶν ἐν διπλῷ Ταῦ ἴκ-
φρομένων.

ME' XPI μὲν, ὡς Φωνήντα Δικασταί, ὅλιγα ἥδικάμεν
ὑπὸ τατὸν τὸ Ταῦ, καλαχρωμένα τοῖς ἔμοις, καὶ
καλαίροιτο. ἐνθα μὴ δεῖ, ως Βαρέως ἔφερον τὴν βλάσπελον.
καὶ παρέκκου εἴσα τῶν λεγομένων ὑπὸ τῆς μετριότητος, πῶ
ὅτε με φυλάσσοντα πρός τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς.
Ἐπεὶ δὲ εἰς τοστούς ἡκει πλεονεξίας, καὶ ἀνοίας, ὥσε ἐφ' οἵς
ἡσύχασα πολλάκις ως ἀγαπῶν, ἥδη καὶ τοιεώ προσθεάζεται,
10 ἀγαγκαίων αὐτὸν * εὐθύνων παρὰ τοῖς ἀμφότερα εἰδόσιν
ὑμῖν. Δέοντο δὲ ως μικρόν με ἐπὶ τῆς ἀποθλίψιος ἐπέρχεται
τῆς ἐμαυτῆς. Τοῖς γαρ προπεπραγμένοις αἱ τι μετίζου
προσιθέντες, ἀρδητοὶ με τῆς εἰκείας ἀποθλίψει χάραξ, ως ὅλιγα
δεῦν ἡσυχίαν ἀγαγόντα μηδὲ ἐν γράμμασιν ἀριθμεῖσθαι,
15 † ἐν ἵσῳ δὲ κεῖσθαι τὸ φόβον. Δίκαιοι ως ἐχόντες, οἱ
δικάζεται

ας ὑπάρχοι, καὶ ἀρπαγῆς.
The Grammatical Order of which
is plainly thus. τὸ Σίγμα ἔθετο
γραφὴν ἐπὶ τῶν ἐπιλα Φωνηέντων
πρὸς τὸ Ταῦ ὑπάρχον βίας,
καὶ ἀδικίας. “ Sigma instituit
actionem coram septem Vo-
“ calibus contra Tau, incipiens,
“ sive prius-inferens vim &
“ injustitiam,”—“ against Tau
“ being the first Aggressor.”—
But we must not omit a pretty
Opinion of Gronovius, upon
this Place, who says, that
ὑπάρχοιτο is not the Genitive
Case plural of ὑπάρχων, but
of the Neuter plural ὑπάρχοιτα
—ταῦ, which signifies, “ Bo-
“ na,” worldly Goods or Pos-
“ sessions.” So that, thus, the
Sense will be, ἔθετο γραφὴν
βίας καὶ ἀρπαγῆς ὑπάρ-
χοιταῦ, “ He laid an Action
“ of Violence and Rapine of
“ Goods.” Stephanus shews,
that ὑπάρχοιτα does signify
Goods;

* εὐθύνω.] This Verb, pro-
perly, signifies, “ quod-pravum-
“ et-obliquum - est corrigo;”
Bud. Hence, I suppose, it
came to signify, “ reum-facio;”
Because Accusing, or Arraign-
ing a Man, for what he has
done amiss, is, as it were, Mak-
ing him “ straight,” who is
bent and warped from his Moral
Rectitude.

It governs a Genitive Case of
the Crime, as, εὐθύνω κλόπου.
Plus. in Cic.

† ἐν ἵσῳ δὲ κεῖσθαι τὸ
φόβον.] I do not think it possi-
ble to make Sense, or Grammar,
of these Words. Bourdoltius
says we have the Authority of
one MS. for reading τὰ λοιπὰ
γράμματα after φόβον; which
Words are found, upon the Mar-
gin of that MS. He is very good
Authority, for this; but still,
though the Language will, thus,
make good Sense, yet there
seems to be something harsh
and unclassical in the Expre-
ssion, ἐν ἵσῳ τὸ φόβον, the liter-
zal

δικαίεις τὸν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας
ἔχειν τινὰ φυλακήν. Εἰ γάρ εἴσεγας τοῖς βιλομένοις απὸ
* τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, καὶ τότε
ἐπιτρέψεις ὑμεῖς, ὃν χωρὶς ὑδὲν † καθόλις τε γράφειται,
ἢ χρέω τίνα τρόπον αἱ συντάξεις ταῦτα μικρά, ὥφ' οἵς ἴταχθη 5
† τὰ κατ' ἀρχὰς, ἔχουσιν. 'Αλλ' οὔτε ὑμᾶς οἷμαί τοι
εἰς τοσούτον ἀμελείας τε καὶ παροργάσεως ἔχειν, ἢς εἰπίρεψαι
τινὰ μὴ δίκαια. Οὔτε εἰ καθυφήσεις τὸν ἀγῶνα ὑμεῖς, ἢ μοὶ
παρελειπόμενον ἐστιν ἀδικημένῳ. 'Εἰς εἴδε καὶ τὸν ἄλλον ἀνε-
κόπησαν τότε αἱ τόλμας, εὐθὺς ἀρχαμένων παρανομεῖν. 10
Καὶ ἐκ αὖ ἐπολέμους μέχρι τοῦ τὸ Λάμβδα, τῷ Ρῷ διαρ-
φισθεῖν τερεὶ τῆς κισσῆρεως, καὶ κιφαλαλγίας. Οὕτε τὸ
Γάμμα τῷ Κάππα διηγωνίζετο, καὶ ἐις χεῖρας μικρῷ δεῖν
ἥχετο πολλάκις ἐν τῷ γναφείῳ ὑπὲρ γναφάλων ἐπέπαυσιο
δὲ αὖ καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρύμενον 15
αὐτῷ, || καὶ μάλιστα παρακλέπτον. Καὶ τὰ λοιπὰ αὖ δὲ
πρέμεις συγχύσεις ἀρχεσθαι παρανόμων. Καλὸν γὰρ ἔκα-
γον μένειν ὥφ' ἣς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς
αὐτὸν χρὴ, λύοντός ἐστι τὸ δίκαιον. Καὶ ἡ ὄγε πρῶτῳ
ημέρᾳ

ral Meaning of which must be,
“ in pari conditione metūs; ”
which Substantive Sense of ἵσω
seems forced. Hence, I am
persuaded, that Lucian wrote it,
ἐν ἵσω δὲ κισσθαι τῷ φόβῳ
τὰ λοιπὰ γράμματα.

* τῆς καθ' αὐτὰ τάξεως.] Rendered, “ ex ordine suo,”
in the other Translation; but
καθ' αὐτὰ cannot possibly sign-
ify, “ suo,” the plain Mean-
ing being, “ juxta hæc” I there-
fore, take the Preposition καθ'
to be, here, taken, as it is, a
little below, in κατ' ἀρχὰς,
and the Whole to mean, “ ex
“ ordine juxta has (literas) con-
“ stituto.”

† καθόλις.] Integrè ” &
“ perfectè.” Gronow.

‡ τὰ κατ' ἀρχὰς.] “ res
“ a principio.” Tā, by itself,

is often used to signify, “ res,
“ Affairs.” So, Χειρόβον,
frequently, says, τῶν πολε-
μίων; and Stephanus fully shews,
from Demosthenes and others,
that κατ' ἀρχὰς, often, signi-
fies, “ in principio.”

|| καὶ μάλιστα.] Stephanus says,
of this Expression. “ Est con-
“ cedentis cum affirmatione, ut
“ si dicas, prorsus id quidem.”
But it seems to me, in this
Place, to be, rather “ exagge-
“ rantis,” quasi diceret, “ imo
“ prorsus.”

ἡ ὄγε πρῶτῳ.] This No-
minative Case singular hath the
Verb, διώρισται, below, in the
plural Number, which may
seem strange: But, in a long
Period, the Person, who speaks,
may forget the first Tendency
of his Phrase, and, several
Names of Persons coming be-
tween

την τὸς γόμης τύτης διατυπώσας, εἴτε Κάδμον τὸ γόμην αὐτῆς, εἴτε Παλαμήδην ὁ Ναυπλίου (καὶ οὐ Σιμωνίδην δὲ ἄντος προσάπτην τὸν πρωτόθεαν ταῦτην) ἢ τῇ ταξεῖ μόνου, καθ' ἥντις αἱ προεδρίαι θεοβατῆσαι διώργισαν, τί πρωτον ἔγασι ὃ δεύτερον, ἀλλὰ καὶ ποιότερας, ἀς ἐκατρινή πολιητὴ οὐχεῖ, καὶ ἀνέμεις συνεῖδον. Καὶ υἱὸν μὲν, ὁ Δικαῖος, τὸν μείζων δεδίκαστο τιμὴν, ὅτι καὶ αὐτὸς δύνασθε φθέργησθαι. Ήμιφάνεις δὲ, τὴν ἐφεξῆς, ὅτι προσθήκης τοῖς τὸ ἀκροθηγαντοῖς δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἕντα τῶν Ιωταῖον, οἷς οὐδὲ Φανὴν πρόστεγον. Καὶ αὐτὸς μὲν ἐν τὰ φωνήσια φυλάσσειν ἔοικε τὸς γόμης τύτης. Τὸ δὲ Ταῦ τύτητο (οὐ γάρ ἔχω αὐτὸν χείρους ὄγομασται ἐγίματι, οὐδὲ καλεῖται) οὐ, μὰ τὸς θεῶν, εἰ μὴ ἐξ υμῶν δύο συνηθίουσι γάγαθοι καὶ καθάκοντες ἐραθῆναι, τό, τε "Αλφα, καὶ τὸ Υ, ωκεὶν ἀκερδητὸν μόνον. Τύτο ἐν ἰτάλικον αἰδίκειν με σφείων τῶν πάπτοις βιασταμένου, ἀκομάτω με, καὶ ἐημάτων ἀπελάσαν παλεών,

tween the Beginning and the End of his Sentence, he may, in speaking it, naturally enough, apply the subsequent Verb in the plural Number. This, I say, is natural, in speaking; especially, when our Speech is precipitate and vehement, as it often, happens to be, in Pleading a Cause.

[*ἢ ὁ νησιώτης.*] There have been two *Cadmus's*, *Cadmus*, the Son of *Agenor*, who, no Doubt, is, here, meant, by *ὁ νησιώτης*, “the Islander;” and *Cadmus Milesius*, an Historian, who, as *Suidas* says, wrote the History of *Miletus* and *Ionia*, and was said, as *Stephanus* relates, to have added *η* and *ω* to the Greek Alphabet.

But *Cadmus*, the Son of *Agenor*, was the Person who brought into Greece the fifteen Letters, *α*, *β*, *γ*, *δ*, *ε*, *η*, *ι*, *λ*, *μ*, *ν*, *ο*, *π*, *ρ*, *σ*, *τ*, *υ*; to which, in the Time of the Trojan War, *Palamedes* added, *ξ*, *ϟ*, *φ*, *χ*. *Suid.*

I know nothing that accounts for his being called *the Islander*, so well, as that Opinion related by *Quintus Curtius*, in his ivth Book of *Alexander's Life*, viz., that *Agenor*, who was *Cadmus's* Father, had not only built *Sidon*, but *Tyre* also. He does not mean the *Palæ-Tyros*, or antient *Tyre*, on the Coast of *Phœnicia*, but the younger *Tyre*, that *Alexander* took, and which was built in an *Island*, at a small Distance from old *Tyre*: I lay, *Agenor* having built this *Tyre*, too, in the *Island*, he and his Children, and consequently *Cadmus*, no Doubt, had been Inhabitants thereof. And, hence, without Question, was this *Cadmus* called, “the Islander,” to distinguish him from the other famous *Cadmus*.

[*ἢ Σιμωνίδης.*] There were many Poets of this Name, besides the famous *Cœan* Lyric Writer, *Suid*. But the Invention of Letters hath been, generally, attributed to the *Cœan*.

ἐκδιωξάσαν δὲ ὅμοιος Συνδέσμων ἄμα καὶ Προθίσταν, ὡς μηκέτι φέρειν τὴν ἔκτοπον ωλεονεξίαν. "Οὐδὲ δέ, καὶ ἀπό τινων ἀρξάμενου, ὥρα λέγειν.

2. Ἐπεδήμευ τοῖς * Κυβέλῳ (τὸ δέ ἐγειρι πολίχνιον ἐκ ἀγδεῖς ἀποικον, ὡς ἐπέχει λόγῳ, Ἀθηναῖον) ἴσπηγόμην δὲ 5 καὶ τὸ † κράτισον Ρῶ, γειτόνων τὸ βέλτιστον. Κατηγόμην δὲ ωρὰ κωμῳδῶν τινι ποιητῇ (Λυσίμαχῷ ἐκαλεῖτο, * Βοιώτιος μὲν, ὡς ἐφαίνετο, τὸ γένος ἀνέκαθεν) ἀπὸ μεσης δὲ ἀξιωντι λέγεσθαι τῆς Ἀττικῆς. Παρὰ τότε δὴ τῷ ξένῳ τὴν τὰ Ταῦ τότε πλεονεξίαν § ἐφώρασα. Μέχρι 10 μὲν γὰρ ὀλίγοις ἐπεχείρει, τετλαράκοντα ¶ λέγειν, ἀπογερεῦν με τῶν συγγεγενημένων μοι, συνήθειαν ὥμην συντεθραμμένων γραμμάτων. || Ἔτι δὲ Τύμερον καὶ τὰ ὄμοια ἐπιστρώμενον, ἵδια ταυτὶ λέγειν, καὶ οἰστὸν ἢ μοι τὸ ἀκοσμα, καὶ ὑπάντι τι ἐδακνόμην ὥπ' αὐτοῖς. "Οπότε δέ καὶ ἐκ 15 τότων ἀρξάμενοι ἐτόλμησε Καττίτερον εἰπεῖν, καὶ Κάτιυμα, καὶ Πίτιλαν, εἴτα ἀπερυθράσαν, καὶ Βασίλιτιλαν ὄνομάζειν, 20 μετρίως δὲ τότοις ἀγανάκτῳ, καὶ πίμπραμαι, δεδιός μη τῷ χρόνῳ καὶ τὰ Σῦκα Τῦκα τις ὄνομάσῃ. Καὶ μοι πρὸς Διός ἀθυμεῦτι, καὶ μεμονωμένῳ τῶν βοηθοσόντων, σύγγινε τῆς 25 θικαίας ὄργης. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχόντα ἐγίνοντα κίνδυνῳ, ἀφαιρεμένῳ τῶν συνηθῶν καὶ συνεσχολακότων μοι γραμμάτων. Κίσσαν με λάλον ὅργεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἀρπάσαν, Κίτιλαν ἀνόμασιν. Αφείλετο δέ με Φάσσαν ἄμα Νήσσαις τε καὶ Κοσσύφοις, 25

* Κυβέλω.] See Bourdolotius and Pausanias.

† κράτισον.] Alluding to the Roughness of the Letter Rho.

* Βοιώτιος.] Boeotia was said to have a gross Air, and to produce stupid Men, such as Lucian makes Lyfimachus. Attica, on the other Hand, was remarkable for Men of Taste and Genius. Lucian, here, censures Lyfimachus, for pretending to an elegant Attic Style, at the same Time that he rendered his Language uncouth and barbarous, by a wrong Use of the Letter T, instead of Σ.

§ ἐφώρασα.] Φωράω signifies, “in furto capio,” in Latin, as near as may, “depre-“ hendo.”

¶ λέγειν.] I cannot make Sense or Grammar, of this λέγειν, though I have endeavoured to make both of the Translation. What if τότε ἐγίνετο? The Place is, certainly, corrupted, for Lucian was incapable of writing it, thus.

|| Ἔτι.] From this to λέγειν, inclusive, the Phrase does not seem, to me, very classical.

ἀπα-

σταγορεύοις Ἀριστάρχῳ. Περιέσπαστε δὲ καὶ μελισσῶν ὅπεραί γας. Ἐφ' Ἀττικὴν δὲ ὥλθη, καὶ ἐκ μέσους αὐτῆς αὐτοπασεν αἰόμως Ὑμητὸν, ὁρώντων υἱῶν καὶ τῶν ἀλλων συλλαβῆν. Ἀλλὰ τί λέγω ταῦτα; Θεσπαλίας με ἔξεβαλεν 5 ὅλης, Θετλαδίαν αἰξιὲν λέγεν, * καὶ πᾶσαν ἀποκλεισμένου τὴν θάλασσαν, καὶ τὸν ἐν κήποις φεισάμενον σεύτλων. ὡς, τὸ δὲ λεγόμενον, “ μηδὲ πασταλόν μοι καλαπτεῖν.” Οτι δὲ ἀκείκακόν εἴμι γεάμης, μαρτυρεῖτε μοι καὶ αὐτοῖς μηδέποτε ἰγκαλέσαντι τῷ Ζῆτα, σμάραγδον ἀποσπάσαντι, καὶ 10 πᾶσαν ἀφελομένω τὴν Σμύρναν, μήτε τὸ ξῦ πᾶσαν παρεβάντι συνθήκην, καὶ τὸν συγγερθέα τὸν τοιόταν ἔχοντα Θακυδίδην σύμμαχον. Τῷ μὲν καὶ ζείταντι μη 'Ρωνοσήται, συγγενὴν καὶ παρέ αὐτῷ φευτεύσαρτι μη τὰς μισθίνας, καὶ παίσαντι μέ τοις ὑπὸ μελαγχολίας ἐπὶ κόρεσην.

15 Καγκάλη μὲν τοιότον.

3. Τὸ δὲ Ταῦ τῦτο σκοτῶμεν ὡς φύσει βίαιον, καὶ πρὸς

* καὶ πᾶσαν, &c.] What Language is this, down to σεύτλων, inclusive? In what Case, or in what Sense, does this καὶ couple the Passive Participle of the Preterperfect, ἀποκλεισμένου, with the Active of the Present Tense, αἰξιὲν? Or, How does δὲ couple φεισάμενον with ἀποκλεισμένου, when this latter Participle is, manifestly, applied to Sigma, and the former to Tau? Because it was Sigma, that "was shut out," and "Tau, that did not spare." Or, lastly, How can it be πᾶσαν θάλασσαν, when ἀποκλείομαι never governs any but the Genitive Case of the Place, whence any Thing is *but* out, as, ἀποκλείεσθαι τῆς ἐξόδου? Steph. I think it would make some Sense, if it ran, thus, καὶ πᾶσης ἀποκλεισμένου τῆς θαλάσσης, δὲ τὸν ἐν

κήποις φεισάμενον σεύτλων. Having, also, *but* me out of the whole Sea, and *not* sparing even the Beets in my Garden. And I think that the Participle of the first Aorist of the Middle Voice, φεισάμενον, which we find, in the text, make it probable, that Lucian wrote the other Participle, also, in the same Way, ἀποκλεισμένου; especially, since otherwise the Whole appears, at least, to me, Nonsense.—The Transition, from the Sea to Beets, is a very odd one.—ἐν κήποις, i. e. "Which I might have thought well secured, by being in my Garden."

* ὡς, τὸ, &c.] Τὸ λεγόμενον aliquando per Parenthesin ponitur pro, "quod dici solet;" οὐχὶ, τὸ λεγόμενον, ἀδελφὸς αὐτῷ παρεῖν. Plat. in Rep. Steph.

τὰ λοιπά, ὅτι δὲ οὐδὲ τῶν ἄλλων ἀπέσχετο γράμματων, ἀλλὰ καὶ τὸ Δέλτα, καὶ τὸ Θῦτα, καὶ τὸ Ζῆτα, μικρὸς δεῖν πάσια ἥδι-
κησε τὰ γοιχεῖα. Αὐτά μοις + καλεῖ τὰ ἀδικηθέντα γράμ-
ματα. ’Ακκετε, Φωνήντα Δικασταί, τῷ μὲν Δέλτα λέγοιθο,
“ Ἀφείλετό με τὴν ἐνδελέχειαν, ἐντελέχειαν αἰξιών λέγεσθαι 5
“ παρὰ πάντας τὰς νόμους” τῷ Θῦτα χρύσοιθο, καὶ τῆς κε-
φαλῆς τὰς τρίχας τίλλοιθο, ἐπὶ τὸ τῆς κολοκύνθης ἔσε-
ρησθαι τὸ Ζῆτα “ τὸ συρίζειν, καὶ σαλπίζειν, ὡς μπκέτ’ αὐ-
“ τῷ εἰσεῖναι μὴ δὲ γενύζειν” τίς αὖ Φέτων ἀνάσχοιτο; ή
τίς ἔξαρχέσειε δίκη πρὸς τὸ πονηρότατον τετὶ Ταῦ; τὸ ΙΩ
δί, ἀρά ἢ τὸ ὄμοφυλον τῶν γοιχείων μόνον ἀδικεῖ γένθο,
αλλ’ ἥδη καὶ πρὸς τὸ ἀνθρώπειον μελαζένηκε, τύτονι τὸν τρό-
πον. ἢ γάρ ἐπιτρέπει γε αὐτὸς κατ’ εὐθὺν φερεσθαι ταῖς
γλώσσαις. Μᾶλλον δὲ, ὃ Δικασταί (μεταξὺ γάρ με πά-
λιν τα τῶν ἀνθρώπων πράγματα ἀνέμυησε περὶ τῆς γλώσ- 15
σης, ὅτι καὶ ταῦτης με τὸ μέρον ἀπήλασε) καὶ γλώτταν ποιεῖ
τὴν γλώσσαν ὃ γλώσσης ἀληθῶς νόσημα Ταῦ. ’Αλλὰ
μελαζένομαι πάλιν ἐπ’ ἔκεινο, καὶ τοῖς ἀνθρώποις συνάγο-
ρεύσων ὑπὲρ ἣν εἰς αὐτὸς πλημμυρεῖ. Δεσμοῖς γάρ τοις
τρεβλεῦν καὶ σπαραγάττιν αὐτῶν τὴν Φωνὴν ἐπιχειρεῖ. Καὶ ὁ 20
μέν τι καλὸν ἴδων, καλὸν εἶπεν βύλειας, τὸ δὲ παρεισπε-
σθὸν, ταλὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἀπασι προεδρίου
ἴχειν ἀξιῶν. Πάλιν ἕτεροι περὶ κλῆματος διαλέγεισαν
τὸ δὲ (τλῆμον γάρ ἐστιν ἀληθῶς) τλῆμα πεποίηκε τὸ κλῆμα.
Καὶ ἡ μόνον γε τῆς τυχόντας ἀδικεῖ, αλλ’ ἥδη καὶ τῷ * με- 25
γάλῳ βασιλεῖ, ὃ καὶ γῆν καὶ θάλασσαν εἰξαί φασι, καὶ τῆς
αὐτῶν

+ καλεῖ.] Speaking, as it were, to the Cryer of the Court.

+ τέτων ἀνάσχοιτο.]]
’Ανέχομαι, “tolero,” generally, governs an Accusative Case, but, sometimes, a Genitive, as, οὐμβρῶν τε καὶ ἥδις ἐνείχοντο. Herod. Stepp. But, yet, it should be observed, that no Verb really governs a Genitive Case; for, when such is put after any Verb, it is only a short Way of Speaking, as, “accuso te furti,” instead of, “accuso te de cri- “ mine furti.” And so some Idea of “Oppression” is un-

derstood, before τέτων, in the Text; as are, also, those of “Violence” and “Heat,” before ὄμβρων and ἥδις, in the Passage quoted.

* μεγάλῳ βασιλεῖ.] In the Time of the *Affyrian Monarchy*, the King of *Affyria* was styled, *the great King*. See 2 Kings xviii. 19, and Isa. xxxvi. 4, 13. The same Title was continued to the Monarchs of the *Medes* and *Persians*, when the Empire came down to them; and, therefore, it is, that Terence, talking of a young Man who went into the Army, said, that

αὐτῶν φύσιν ἐκπῆμα, τὸ δὲ, καὶ τότε ἐπιβαλλεῖν· καὶ * Κῦρος αὐτὸν ὄντα, τῷρον τινα ἀπέφην. Οὕτω μὲν ἐν ὅσον ἡς φωνὴν ἀνθρώπους ἀδικεῖ, ἔργῳ δὲ πᾶς; κλαίσοντας ἀνθρώπους, καὶ τὴν αὐτῶν τύχην ὁδύροιται, καὶ Κάδμῳ καταφῶνται πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν γοιχείων γένος παρηγαγεῖ.
 Τῷ γὰρ τέττα σώματι φασι τὰς τυφάντες ἀκολυθήσαντας μιμησαμένας αὐτῷ τὸ πλάσμα, ἕπεται σχήματι τοιεύτῳ ξύλα τεκλήναντας, ἀνθεώπους ἀνασκολοπίζειν ἐπ' αὐτά.
 * Απὸ δὴ τέττα καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ¹⁰ ἐπικωμίαν συνελθεῖν. — Τέτταν ἐν ἀπάντων ἔνικα πόσιν θανάτων τὸ Ταῦ ἄξειν εἴναις γομίζετε; ἐγὼ μὲν γὰρ εἶμαι δικαίως τῦτο μόνον ἐς τὴν τὸ Ταῦ τιμωρίαν ὑπολείποντας, τὸ τῷ σχήματι τῷ αὐτῷ τὴν δίκην ὑποσχεῖν. * Ο δὴ σαυρὸς εἴναι, υπὸ τέττα μὲν ἐδημιουργήθη, υπὸ δὲ ἀνθρώπων ¹⁵ ὄνομαζέται.

that he went into Asia "ad Regem," *to the King*, that is, *the great King*.

* *Kύρον.*] It is strange, that *Lucian* should call *Xerxes Cyrus*: For it was *Xerxes* who marched an Army of Ten-hundred Thousand, or a Million, of Men, over the *Hellefpong* upon a Bridge of Ships, and who cut a Channel through the Neck of the *Peninsula*, upon which Mount *Atbos* stands, in *Macedonia*, that he might have it to say, he sailed over Land. See *Xerxes's Expedition*, in *Justin*.

Perhaps, the Name of *Cyrus*, who was the great Erecter of the *Persian Monarchy*, devolved upon his Heirs and Successors, and, therefore, upon *Xerxes*, who was his Grandson: For (as *Justin* relates) *Darius*, the Father of *Xerxes*, married *Cyrus's Daughter*. This Custom of calling a Succession of Princes, by the Name of the first great one, obtained, in many Nations: Witness the *Cæsars of Rome*, the *Ptolemy's* of *Egypt*, &c. Though I must own this a pretty groundless

Conjecture, because it is, no Way, supported by History, and wish to be better informed.

* Ο δὴ σαυρὸς εἴναι, &c.] These and the following Words are, to me, strange Language, or, rather, no Language at all, The Meaning, I would fain pick out of them, is, this: "That a Cross is (that is, "that there is any such Thing "as a Cross in the World") "hath been worked out by "this Tau (that is, "is owing "to this Tau") but it is called "thus (that is, "by the Name "σαυρὸς") by Men: "That "is, and Men have given it the "Name σαυρὸς, from this "Tau."

But I cannot be reconciled to the Nominative Case σαυρὸς, after the Infinitive Mood εἴναι, and much less to the Grammar of the whole Sentence.

Rodiginus, in talking of the Letter T, says, "Crucis non "men Græcum, quod est "σαυρὸς, non aliunde videtur "appellationem duxisse." *Cœlo Roaig. Lib. x.*



DIALOGORUM
LUCIANI
SAMOSATENSIS.

LIBER I.

DIALOGUS I. *Cyclopis & Neptuni.*

CYCL. O Pater, qualia passus sum ab hospite isto execribili, qui, postquam ineberiasset, excœavit me, adortus sopitum? NEPT. Quis verò erat ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, & erat extra telum, dixit se nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam infidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) & incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare scese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi eos, *quippe*-qui essent latrones. Hic versutissimus ille (five NEMO erat, five ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem & fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, & specus ipse invertebatur, & non diutiù omnino eram apud me. Postremò autem deorsum-trahabar in somnum. Ille verò, postquam exauisset sudem, & insuper ignitam reddidisset, excœavit

cavit me dormientem, & ab illo tempore cæcus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exsiliisti, dum excæcareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehendenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, & mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, nempe, quòd sub illis clam-evadens latuit te. At oportuit te in clamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, & venerunt; postquam autem rogaverunt nomen insidiatoris, & ego dixi quòd esset NEMO, arbitrati me insanire, discedebant abeentes. Ita execrabilis ille sophisticè elusit me nomine. Et quod maximè angebat me erat, quòd exprobrans mihi infortunium, " Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, et si fit mihi impossibile sanare privationem oculorum, quod attinet verò ad res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II. Menelai & Protei.

MEN. AT te quidem fieri aquam, ô Proteus, non est incredibile, cum sis maris-incola: & porro, fieri te arborem, est tolerabile: &, quando muteris in leonem, attamen neque hoc extra fidem est. Si verò possibile est, te habitantem in mari fieri etiam ignem, omnino miror hoc, & non credo. PROT. Ne maireris, ô Menelae, sio enim est ignis. MEN. Vidi & ipse. Mihi tamen vidēris (nam apertè dicetur apud te) adjicere præstigias quasdam huic rei, & fallere oculos spectantium, ipse interim factus nil tale. PROT. Et quænam deceptio fieri-possit in rebus tam manifestis? Nónne vidisti oculis apertis, in quot formas transmutavi me ipsum. Si verò usque diffidis, & res videtur esse ficta, hoc est, simulachrum quoddam obversans ante oculos tuos, postquam factus fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar esse ignis, an etiam urere, i. e. urendi potentia,

potentia, tunc mihi insit. MEN. Experimentum est minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidēris mihi nunquam vidisse Polypum, nec nōsse quid pīscis ille patitur. MEN. At vidi sanè Polypum ; quæ verò patitur, libenter discerem ex te. PROT. Quodcunque ad saxum accedens applicuerit acetabula, & coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, & imitatus saxum mutat colorem, ut lateat pīscatores, per hoc (*i. e. bāc mutationem*) non differens, neque manifestus, sed lapidi assimulatus. MEN. Ferunt hæc : illud verò tuum est multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinām alii crederes, non-credens *tuis* ipsius oculis. MEN. Videns vidi ; sed res est monstrosa, eundem fieri ignem & aquam.

DIALOGUS III. Neptuni & Delphinum.

NEPT. E UGE, ô Delphines, quoniam semper estis hominibus-amici ! — Et olim quidem portāstis filium Inūs in Isthmum, cum-fusceperatis *eum*, postquam-incidit unā-cum matre a scopolis-Scironiis. — Et tu nunc, postquam-recepisti citharecedum hunc Methymnensem, enatāsti in Tænarum, *cum* ipso *ejus* ornatū & cithara ; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum* *simus* & ipsi facti pīscēs ex hominibus. NEPT. Et sanè reprehendo Bacchum quod, postquam-navali prælio-vicisset vos, mutaverit, *cum* oporteret subjugare tantū, ut subegit alios. — Quomodo igitur *facinora* illa contra Arionem hunc sunt-patrata ? DELPH. Periander, opinor, delectabatur eo, & sāpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ollentare divitias : &, *cum*-conscenderat navigium quoddam scelestorum hominum, ut offendat ferens (*i. e. se ferre*) multum auri & argenti, *tum* nautæ, postquam pervenerat ad medium Ægum, infidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “ Quoniam (inquit) hæc visa-sunt vobis, saltem “ finite me, postquam-assumpsero ornatum, & cecinero

Neptuni & Nereidum.

“ in me quoddam funebre carmen, finite, inquam voluntatem præcipitare me ipsum.” Permisere nautæ. Et assumpsit ornatum, & cecinit prorsus canorè, & decidit in mare, ut statim omnino peritus. Ego verò postquam suscepissem, & collocasssem eum in dorso meo, gerens enatavi in Tænarum. NEPT. Laudo te ob musicæ studium: rependisti enim ei dignam mercedem pro auscultatione.

DIALOGUS IV. Neptuni & Nereidum.

NEPT. **F**retum sanè hoc, in quod puella demersa est, vocetur Helleponus ab eadem. Vos verò ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hic in cognomini pelago; misericordia enim ejus passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque alias decorum est eam jacere hic alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solarium, quod paulo post Ino etiam patietur eadem, & propulsa ab Athamante, cadet in mare a summo Cithærone, quæ mons ille excurrit in mare, habens etiam natum in ulnis. NER. Sed oportet te servare & illam, quo gratum facias Baccho; Ino enim est altrix & nutrix ejus. NEPT. Non oportet servare adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. NER. Quid verò hæc passa decidit (*i. e. Quid accidit huic ut decideret*) ab ariete, frater verò ejus Phryxus tutò vehitur? NEPT. Non abs re id evenit. Hic enim juvenis est, & potest obsistere contra impetum: illa verò, postquam consenserat vehiculum incredibile, & despicerat in vastum profundum, ex desuetudine ejusmodi rerum percussa, & simul stupore affecta, & vertigine correpta, præ impetu volatùs facta est impotens cornuum (*i. e. impotens tenendi cornua*) arietis, quæ eousque tenebat, & decidit in mare. NER. Nonne oportebat matrem Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca multo potentior est Nephela.

DIALOGUS V. Xanthi & Maris.

XANTH. **E**xice me, ô Mare, passum dira ; extingue vulnera mea. MAR. Quid hoc, ô Xanthe ? Quis te deuasit ? XANTH. Vulcanus. At penitus in carbonem redactus sum miser, & æstuo. MAR. At quapropter injecti tibi ignem ? XANTH. Propter filium Thetidis : postquam enim supplex oravi eum occidentem Phrygas, ille autem non desistebat ab ira, sed obstruebat mihi alveum cadaveribus, tunc ergo, misertus infelicium, invadet eum, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum opinor, habuit, & quantum est in Ætna, & sicubi alibi habet quid ignis, invasit me, & combussit ulmos & myricas meas : assavit verò miseros pisces & anguillas. Faciens verò me ipsum magno-cum-strepitu-ebullire, parum abfuit-quin reddideret totum siccum. Vidēn' ergo quomodo me-habeo e pustulis-inustis ? MAR. Turbidus es, ô Xanthe, & fervidus, ut par est & crux enim provenit a cadaveribus, fervor autem, ut dicas, ab igne. Et meritò, ô Xanthe, hoc accidit tibi, qui impetum-feceris in meum natum, non veritus quod esset Nereidis filius. XANTH. Nōnne igitur oportuit me misereri Phrygum vicinorum meorum ? MAR. Nōnne verò oportuit Vulcanum quoque misereri Achillis, qui erat filius Thetidis ?

DIALOGUS VI. Jovis, Æsculapii, & Herculis.

JUP. **D**efinite, ô Æsculapii, & tu Hercules, rixantes alter-cum-altero, sicut homines. Hæc etenim sunt indecora, & aliena a convivio Deorum. HERC. At, ô Jupiter, vīsne medicastrum hunc discubere-supra me ? ÆSC. Sum etenim præstantior, per Jovem. HERC. Qua in re, ô fulminate ? ànne quia Jupiter fulmine-percussit te agentem quæ non fas erat ? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. ÆSC. Tu quoque in Oeta deuilstus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria & similia in-vitagaesta-sunt a nobis, te scilicet, & me qui filius sum

Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, & puniens homines contumeliosos : tu verò es radicum-sector, & agyrtus ; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas-inustas, cum nuper ascendisti semiustus, & corruptus corpore ex ambobus, primò tunica, &, post hoc, igni. Ego verò, etiam si *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, & verberatus ab Omphale sandalo aureo, sed neque infaniens occidi liberos & uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cœlo ; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Definite, inquam, & ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum est Æsculapium accumbere-superiorem te, utpote priùs mortuum.

DIALOGUS VII. Martis & Mercurii.

MARS. **A**udistin', ô Mercuri, quæ Jupiter minatus est nobis, quam fastuosa & incredibilia ? "Ego sanè (inquit) si voluero, demittam catenam e cœlo ; si verò vos *omnes, Dii*, inde suspensi nitamini deorsum-trahere me, frustra laborabis ; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, unà-suspendens tollam in sublime non solùm vos, verùm etiam terram simul & mare." — Et cætera, quotquot & tu audisti. — Ego autem non negarem, quòd præstantior est & robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum* præstare tot-tantisque simul, ita-ut non degravaturi-simus eum, etiam si adscisceremus terram & mare. MERC. Bona verba, ô Mars ; non enim tumultum est dicere talia, ne lucremur aliquid etiam mali ex garrulitate. MARS. Putas verò me dicturum-fuisse hæc apud omnes ? Nónne verò aſud te solum, quem intellexi continentem-esse-linguae ? Non ergo potui reticere

reticere apud te *id* quod inter minas *eius* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus, & Juno, & Minerva insurgentes machinati-essent vincire eum captum, *memini*, *inquam*, quomodo tunc omnimodus fuit, *i. e. in* omnes versabat se partes, dum-expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *eius*, vocasset centimanum Briareum illi auxiliatorem, vincitus fuisset cum ipso fulmine ac tonitru. Subiit itaque mihi hæc reputanti ridere propter *eius* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII. Diogenis & Pollucis.

DIOG. **M**ando tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) mando *inquam*, *tibi* dicere illi, quòd — “ Diogenes, ô Menippe, jübет te, “ si ea-quæ sunt in terra satis derisa-sunt a te, venire “ huc derisurum multo plura. Illic enim (*scil. in* “ *vita*) risus erat tibi adhuc in incerto, & dictum illud “ poterat frequens objici tibi, nempe, Quis enim pe- “ nitus novit quæ futura sunt post banc vitam? Hic “ autem non defines firmiter (*i. e. vera de causa*) “ ridere, quemadmodum ego nunc: Et præcipue cum “ videoas divites, & satrapas, & tyrannos humiles adeò “ & obscuros, agnitos ab aliis solo ploratu; & ex eo “ quòd molles fint & degeneres, semper recordati ter- “ restrium” — Dicito hæc illi: & præterea, “ *ip-* “ *sum* venire perā impletā multis lupinis, &, sicubi “ invenerit coenam Hecates jacentem in trivio, vel “ ovum ex lustratione, vel tale quiddam.” POL. At renunciabo hæc, ô Diogenes. Qualis verò est homo quo-ad-faciem, ut optimè agnoscam *eum*? DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, & variegatum assumentis panno-rum-tritorum. Ridet autem perpetuò, & plerumque vellicat

8 *Pluto, seu contra Menippum.*

vellicat arrogantes hōsce philosophos. POL. Facile erit reperire *eum* ex hisce signis. DIOG. Vīne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim est hoc grave. DIOG. In summa, adhortare eos ut desinant nugari, & contendere de Totis, & cornua generare sibi invicem, & crocodilos facere, & docere mentem suam interrogare talia inutilia. POL. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum & ineruditum. DIOG. Tu verò illis plorare a me dicio. POL. Renunciabo & hæc, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: "Quid custoditis aurum, ô vani? Quid verò excruciatissimos vosmet, supputantes fœnora, & congerentes talenta super talenta, quos necesse est paulo post *huc* venire, habentes unicum obolum?" POL. Dicentur iis & hæc. DIOG. At dic etiam pulchris & robustis, nempe, & Megillo Corinthio illi, & Damoxeno palæstritæ, quod apud nos nec flava coma, neque læti nigrive oculi, aut rubor est amplius in facie, aut nervi intenti, aut humeri robusti; sed omnia nobis cum sunt idem pulvis, ut aiunt, cum sunt crania pulchritudine nuda. POL. Non molestum est neque hæc dicere pulchris & robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò pluri-mi & gravati ea re, & deplorantes inopiam suam) neque lachrymare, neque plorare; exponens iis æqualitatem hic existentem, & quod videbunt eos, qui illic sunt divites, nil præstantiores se-ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos esse. POL. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem illa quæ mandasti ad cæteros. DIOG. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me ad eos quibus ante dixi.

DIALOGUS IX. Pluto, seu contra Menippum.

CROESUS. **N**ON ferre possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum amotum a nobis, aut transmigrabimus nos in aliud locum. PLUT. Quid autem

Menippi, Amphilochi, & Trophonii. 9

autem grave vobis facit, cum sit pariter mortuus ? CROES. Postquam nos ploramus & gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hicce auri, Sardanapalus vero multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, & convitiatur, vocans nos mancipia & piacula. Nonnunquam autem & cantans obturbat ploratus nostros, & prorsus molestus est. PLUT. Quare dicunt haec, ô Menippe ? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod* sint generes & perdit ; quibus non satis erat male vixisse, sed & mortui adhuc recordantur, ac tenaces sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet ; contristantur enim, non parvis privati. MEN. Tunc etiam deliras, ô Pluto, qui suffragaris horum gemitibus ? PLUT. Nequaquam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum, & Phrygum, & Assyriorum, ita cognoscite de me, quasi non cessaturo. Quocunque enim iveritis, usque sequar angens, & cantu obstrepens, & deridens. CROES. Annon haec sunt contumelia ? MEN. Non ; sed illa erant contumelia, quae vos egistis dignantes (*i. e. dignum censentes*) adorari, & praepetulantia-illudentes viris liberis, & non omnino mortis memores : plorate ergo omnibus istis spoliati. CROES. Multis, ô Dii, & magnis possessionibus ! MID. Quanto ego auro ! SARD. Quantis ego deliciis ! MEN. Euge ! ita facite : vos quidem lugete : ego vero saepius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce te ipsum*, occentabo vobis : decet enim me occendantem talibus ploratibus.

DIALOGUS X. Menippi, Amphilochi, & Trophonii.

MEN. **N**escio quomodo vos, ô Trophoni & Amphilochi, cum sitis mortui, honestati estis templis, & vates videmini, & vani mortales existimarent vos esse Deos, TROPH. Quomodo itaque sumus nos culpabiles, si illi praestultitia opinantur talia de mortuis ? MEN. At non opinarentur, nisi vos etiam viventes (*i. e. in vita*) portenta-ostentassetis talia, quasi futurorum praescii, & valentes praedicere consulenti-
bus.

10 *Mercurii & Charontis.*

bus. TROPH. Sciat sanè Amphilochus hicce, ô Menippe, quòd respondendum-est ipsi pro se. Ego autem Heros sum, & vaticinor, si quis ad me descenderit. — Tu autem vidēris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadiæ; *alioqui* enim non diffideres tu hisce rebus. MEN. Quid ais? Nisi enim adiūsem Lebadiam, & indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es & tu, sicut nos, solā differens in posturâ. — Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. TROPH. *Est* quiddam ex homine & Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; & utrumque simul est. — Quòd igitur illud tuum Dei dimidium nunc abiit? TROPH. Editacula, ô Menippe, in Bœotia. MEN. Necio, ô Trophoni, quid dicas: *at* perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI. *Mercurii & Charontis.*

MER. Supputemus, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius & minoris-negotii de iis *nunc* statuere. MER. Attuli tibi, *ut*-mandâras, anchoram quinque drachmarum. CHAR. Magni dicas pretii. MER. Per Plutonem, emi *eam* quinque; & tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, & obolos duos. MER. Et acum *emi* pro velo — *pro illa* quinque ego obolos deposui. CHAR. Appone & hos. MER. Et ceram ad oblinendas navigii rimas, & clavos, & funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ* *emi*, nisi quid aliud effugit nos in computatione. Quando igitur dicas te hæc soluturum? CHAR. Nunc sanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit *mibi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans

pessima

pessima quæque evenire mala, ut ex his fructum-capiam. CHAR. Non aliter est (*i. e. non aliter licet mibi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendant ; pax etenim est. MER. Ita melius, etiamsi debitum hoc prorogetur nobis a te. At verò nōsti, ô Charon, quales antiqui illi advenerunt, robusti omnes, sanguine pleni, & saucii plerique : nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem & crura præ luxuria ; pallidi omnes, & degeneres, nec similes illis antiquis. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturingantibus*) infidiantes, ut videntur, alii-aliis. CHAR. Nec mirum ; hæ etenim sunt prorsus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII. Plutonis & Mercurii.

PLUT. **N**ostine senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui-veniuntur ejus hæreditatem. MER. Etiam ; dicis, *nempe*, Sicyonium illum. Quid ergo ? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nōnaginta annos, quos jam vixit, totidem alios, &, si possibile esset, adhuc plures : detrahe autem *huc* adulatores ejus Charinum juvenem, & Damonem, cæterosque omnes ordine. MER. Tale factum videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quā causā moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi ejus opes ? Quod verò est fœdissimum omnium est hoc, quod, secretò precantes talia, colunt tamen *eum* in propatulo. — Et, eodem ægrotante, quamvis quidem quæ intus machinantur manifesta sunt omnibus, promittunt tamen se sacrificaturos, si convaluerit ; &, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis ; illi verò abeant-præ ipso, frustra inhiantes ejus opibus. MER. Sic patientur ridicula, veteratores ut-sunt. — Et ille plerumque scitè admodum lactat eos, & sperare-facit ; &, in summa, semper moribundo similis

fimilis corroboratur multo magis-quām juvenes. Illi verò, partiti jam inter se hæreditatem, spe-pascuntur, proponentes fibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam reliquerint divitias somnio possessas, veniant jam *buc mali* malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos ad *sepulcrum*.

DIALOGUS XIII. Terpsionis & Plutonis.

TERPS. **H**occine justum est, ô Pluto, me quidem triginta annos natum mortuum-esse, Thucritum verò senem illum ultra nonaginta (*i.e. plus quām nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem ejus, per omne tempus insidiabar ei. TERPS. Nónne etenim oportuit illum senem, & non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fera-leges, ô Terpsion; *nempe*, eum mori qui non amplius valet uti divitiis ad voluptatem. Parca verò, & Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de bujusmodi ordinatione*. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniorem mori priorem, & post hunc quicunque ætate effet secundūm ipsum; rem verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres tantum dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudine verò *quo-ad* oculos; nil suave jam sentientem, & a juvenibus derisum *quasi* animatum quoddam sepulchrum; non, inquam, oportuit hunc vivere, pulcherrimos verò & robustissimos juvenes emori. Hoc enim est *quasi* FLUMINUM REFLUXUS, Aut, denique, oporteret *juvenes* scire, quando senum unusquisque fit moriturus, ut non ullos frustra colerent. Nunc verò obtinet illud proverbii, *Plaustrum saepe bovem effert*. PLUT. Hæc quidem, ô Terpsion, fiunt multo

multo prudentius quam tibi videtur. — Vos vero quid passi (*i. e. quā causā moti*) gaudetis *opibus alienis*, & vosmit senibus orbis in adoptionem inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. effis deridendi*) ab iisdem defossi (*i. e. sepulti*:) quae etiam res sit multis jucundissima. Nam quo-magis optatis vos *illos mori*, eo magis suave est omnibus mori vos ante illos. Novam enim quandam hanc artem excogitastis, anus amantes ac senes, & præcipue, si sint orbi: parentes vero sunt vobis inamabiles. — Quanquam multi jam ex amatis, intelligentes astutiam vestram in amore, et si forte habeant liberos, fingunt *ram* se eos odio habere, ut & ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, & natura, ut justum est, potiuntur omnibus: illi vero, dolore confecti, dentibus strident. TERPS. Vera haec dicas! — Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, & quondamque introirem, subitus gemiscens, & subcrocitans penetrare quiddam, perinde atque pullas imperfectus ex ovo? Adeo ut ego, putans eum quam primum consensurum feretrum, plurima ei miserim, ne æmuli me munificentia superarent. Et plerumque jacebam insomnis præ curis, enumerans, & disponens singula. Haec igitur (*viz.*) vigiliæ & curæ, extiter mihi causa mortis: ille autem, postquam deglutisset tantam mihi escam, astitit *mibi* pridie irridens dum-sed pelirer. PLUT. Euge, ô Thucrite! vivas diutissime, ditescens simul, & deridens tales; neque tu prius moriaris, quam præmiseris *buc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum esset, si Chariades morietur ante Thucritum. PLUT. Bono-sis-animo, ô Terpsion: nam & Phidon, & Melanthus, & omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo haec. — Vivas diutissime, ô Thucrite!

DIALOGUS XIV. Zenophantæ & Callidemidæ.

ZEN. TU verò, ô Callidemide, quomodo mortuus-
es? Nōsti etenim quòd ego, cum essem
Diniæ parasitus, suffocatus sum plus justo devorans;
aderas enim mihi morienti. CAL. Aderam, ô Zeno-
phantæ: meum verò (*i. e. mea mors*) fuit inopinatum
quiddam. Nam nōsti & tu forsan senem illum Ptœodoro-
ram. ZEN. Illūmne orbum, divitem illum, cum-
quo novi te plerumque versantem? CAL. Illum ip-
sum semper colebam, promittens *mibimet eum* moritu-
rum, me hærede: postquam verò res protracta-est in
longissimum, & senex ultra Tithonum (*i. e. Tithoni
annos*) vixerat, inveni compendiariam quandam viam
ad hæreditatem. Mercatus enim venenum, persuasi
pocillatori, *ut* simul-atque Ptœodorus posceret *quid*
bibendum (babit verò abunde) *tum ille*, injecto in cali-
cem meraciore *vino*, haberet idem paratum, & daret ei.
Si verò faceret hoc, juravi me dimissurum eum liberum.
ZEN. Quid ergo factum-est? Vidēris enim narratus
quiddam prorsus inopinatum. CAL. Postquam itaque
loti venimus *ad cænam*, puer habens jam duo pocula
parata, alterum quidem Ptœodoro, continens venenum,
alterum verò mihi, *tum* errore-captus, nescio quomodo,
dedit sanè venenum mihi, non-venenatum verò Ptœo-
doro. Deinceps ille quidem bibebat; ego verò sta-
tim porrectim admodum jacui, supposititum pro illo
cadaver. — Quid hoc? Ridēsne, ô Zenophantæ?
Atqui non oportet irridere virum sodalem. ZEN.
Cur non? Passus-es enim lepida (*i. e. lepidè*) ô Calli-
demide. Quid autem ad hæc *dixit* senex? CAL.
Primò quidem perturbatus-est ad *rem* improvisam.
Deinde intelligens, opinor, quod factum-est, risit &
ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit
te divertisse in compendiariam illam viam. *Hæreditas*
enim obveniret tibi tutiùs viâ-vulgari, et si esset paulo
tardior.

DIALOGUS XV. Cnemonis & Damnippi.

CNEM. **H**OC est illud proverbii, *Hinnulus devicit Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos voleham imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, & liberis-carentem, sub mortem (*i. e. imminentे ejus morte*) & ille non illibenter admittebat officium meum. Tum visum est mihi hoc etiam *inter alia esse astutum, nempe, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut & ille æmularetur, & idem faceret erga me.* DAM. Quid igitur fecit ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus sum, testo in me illapso; & nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum esca*. DAM. Non solum *hamum & escam*, sed & ipsum te pescatorem: ita-ut commentum struxeris contra teipsum. CNEM. Videor ita fecisse. Ploro igitur.

DIALOGUS XVI. Charontis & Mercurii.

CHAR. **A**udite quomodo res vestræ *sese* habent. Parva est vobis, ut videtis, ac putrida navicula, & perfluit undique; &, si inclinaverit in alterutrum *latum*, subversa peribit. Vos verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea paenituerit-vos, & præcipue, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Di- cam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix euenim vel sic navigium vos capiet. — Tibi verò, ô Mercuri, curæ-erit neminem pothac recipere, qui nudus non fuerit, & abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, & recipi eos, nudos conscendere co-gens. MER. Bene dicis: atque ita faciemus. — Et quisnam

quisnam est hic primus ? MEN. Menippus ego. At ecce, ô Mercuri, pera mea & baculum projecta sunt in lacum ; at tritum-pallium non attuli, recte faciens. MER. Conscende, ô Menippe, vir optime, & primum occupato locum in excenso juxta gubernatorem, ut observes omnes — Pulcher verò hic, quisnam est ? CHAR. Charmolaus *sum* amabilis ille Megarenis, cujus osculum erat (*i. e. estimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, & labia *tum* ipsis osculis, & comam prolixam, & genarum ruborem, & cutem totam. Bene habet, succinctus es, jam concende. Hic verò purpurā & diademate *indutus*, truculentus hic ! quis, *inquam*, es tu ? LAMP. Lampichus *sum* *ego*, Geloorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire. MER. Nequaquam sanè tyrannum, sed mortuum potius : quare exuto hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, & jactantiam, & fastum ; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At verò sine me habere diadema & chlamydem. MER. Nequaquam, sed depone & hæc. LAMP. Esto. Quid præterea ? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, & amentiam, & insolentiam, & iracundiam : *hæc* quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam concende. — Quis verò es tu crassus & carnosus ? DAM. Damasias athleta. MER. Etiam ; *idem esse* vidēris. Novi etenim te, sæpè conspicatus in palaestris. DAM. Ita, ô Mercuri : sed recipe me nudum. MER. Nequaquam nudum, ô bone, *utpote* circumdatum tam multa carne : quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice & coronas hæc & præconia. DAM. Ecce tibi re-verà nudus sum, ut vides, & par-pondere cæteris mortuis. MER. Ita melius *vif*, *te* levem esse, quare *jam* ingredere. — Et tu, ô Crato, depositis divitiis, & molilitie, & luxu insuper, nec portato vestimenta sepulchria, neque dignitates majorum. Relinque verò & genus, & gloriam, &, si quando civitas præconio promulgavit te nimirum beneficium, & statuarum inscriptions ;

tiones ; neque prædicato, quòd *cives* congeffere tibi magnum sepulchrum : nam & hæc in memoriam-revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam ? MER. Papæ ! Tu verò armatus quid *tibi* vis ? Aut quid portas trophæum hoc ? CRAT. Quia vici, ô Mercuri, & præclaras-res gessi, & civitas me honestavit. MER. Relinque trophæum in terra ; pax enim *est* apud inferos, & nihil opus-erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, & fastuose-gerens ; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam ? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert* ; sed potius (*i. e. re verā*) præstigiator, & prodigiorum fictione refertus : quapropter denudato & hunc, videbis enim multa & ridicula sub ueste occulta. MER. Depone tu primò habitum ; deinde hæc omnia.—O Jupiter ! quantam portat jactantiam, quantam verò inscitiam, & contentionem, & inanem-glорiam, & quæstiones dubias, & ratiocinia spinosa, & cogitationes perplexas ? Sed & vanum-laborem valde multum, & deliramenti non parum, & nugas, & minutiarum disquisitionem : *imo*, per Jovem, & aurum hoc, & voluptuosum-affectum, & impudentiam, & iracundiam, & delicias, & mollitiem : non enim *hæc* me latent, et si ea studiosè occultes. Depone autem & mendacia, & jactantiam, & opinionem te esse aliis meliorem. Quòd, si habens hæc omnia concendas, quæ quinquaginta-remorum-navis te ceperit ? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque & hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis ; depone & hanc. PHIL. Et quisnam erit tonsor ? MER. Menippus hīc, acceptâ naupégorum securi, abscondet *eam*, scalâ usus *pro* epicopo, *i. e. trunci vice*. MEN. Nequaquam, ô Mercuri, sed da mihi ferram, hoc enim erit magis ridiculum. MER. Sufficit securis.—Euge ! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vín' paúlulum auferam & de superciliis ? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc ? Etiam lacrymaris, ô scelestè, & ad mortem

expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilē ei in vita. PHIL. Depone ergo & tu, ô Menippe, libertatem, & loquendi simplicitatem, & alacritatem, & magnanimitatem, & risum. Tūne solus aliorum rides? MER. Nequaquam: sed retine hæc, levia cum-sint, & valde portatu facilia, & ad navigationem utilia — Et tu, ô rhetor, depone tantam verborum circuionem perpetuam, & antitheses, & adæquationes, & periodos, & barbarismos, & alia verborum pondera. RHET. Esto; ecce, depono. MER. Bene res habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Bene patiamur, i. e. prosperè navigemus — Quid ploratis, ô vani? Et præcipue, tu philosophé, qui nuper spoliatus es barbā? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quod non-amplius cœnas opiparas cœnabit, neque noctu exiens clam omnes, & caput pallio circumvolvens, lustrabit prostibula in orbem (i. e. undique), & manè decipiens juvenes non accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu vero, ô Menippe, nonne gravaris quod sis mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante? — Sed inter sermones nostros, nonne clamor aliquis auditur, quasi quorundam a terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, & uxor ejus undique-premitur a mulieribus, & pueruli ejus nuper-nati, & illi, inquam, similiter obruuntur plurimis lapidibus a puéris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiae mater ejulans incepit unà cum mulieribus lamentationem in Damasiam — Nemo veô, ô Menippe, te deflet; solus enim jaces in tranquillo MEN. Nequaquam ita res habet; sed paulò post audies canes lucretissimè ululantes propter me, & corvos alis plangentes, cum convenientes me sepelient.

MER.

MER. Fortis es, ô Menippe.—Sed, quum nos *jane* transfretavimus, vos quidem prôcedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò & portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.— Progrediamur & nos.—Quare etiamnum cunctamini? Necesse erit *vos* judicari, & dicunt poenas esse graves, nempe, rotas, & vultures, & faxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII. *Cratetis & Diogenis.*

CRAT. **N**Ostín', ô Diogenes, Mœrichum illum di-
vitem, illum prorsus divitem, illum e
Corintho; illum possidentem multas naves onerarias,
cujus consobrinus Aristeas, & ipse opulentus, solebat
dictitare Homericum illud, *Aut tolle me, aut ego te?*
DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò?
CRAT. Hæreditatis causâ uterque, quum essent coævi.
Et in lucem proferebant testamenta; Mœrichus qui-
dem relinquens Aristem dominum suorum omnium, si
ipse priùs-moreretur; Aristeas verò Mœrichum, si *idem*
Aristeas prior abiret. Hæc sanè scripta fuerant. Illi
verò colebant se-mutuo, superantes alter alterum adu-
latione. Et vates conjectantes futurum, sive ab astris,
sive a somniis, ut Chaldæorum filii; *nec solum illi, sed*
& Pythius ipse concedebat victoriam nunc quidem Ari-
steæ, nunc verò Mœricho; & lances inclinabant modò
quidem in hunc, modò verò in illum. DIOG. Quis-
nam igitur, ô Crates, fuit eventus? *Eft enim auditu*
dignum. CRAT. Mortui-sunt ambo eodem die; hæ-
reditates verò redierunt ad Eunomium & Thrasiclem,
ambos *illorum* cognatos, nec unquam a-vatibus-prædi-
scientes hæc ita fore. *Illi enim (Mœrichus scil. & Ari-*
steas) navigantes a Sicyone in Cirrham, & Iapigi obli-
quo occurstantes circa medium cursum subversi sunt.
DIOG. Bene fecerunt (*i. e. hoc merito evenit*). Nos
verò, cum eraimus in vita, cogitabamus nil tale alter-
de-altero: neque ego unquam optabam Antisthenem
mori, ut hæres-potirer baculo ejus (habuit autem om-
nino validum, quoniam-fecerat *idem* ex oleastro) nec tu,
opinor, ô Crates, cupiebas mei mortui hæres-potiri
posse.

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possessionibus, scil. dolioque, & perā continente duas lupinorum chœnices. CRAT. Nil etenim mihi hīscē opus-fuit: sed neque tibi, ô Diogenes. Nam & tu hæres potitus-es *iis rebus* Antisthenis, quibus opus-erat, & ego tuis, multò majoribus & splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam. ve:itatem, loquendi-simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, & reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, & nemo colebat nos, expectans *se* hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriâ negligebant opes nostras; non enim habebant ubi reciperent talia a nobis, perfluentes præ luxuria, tanquam putria marsupia. Quare, si-quando aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, & perfluebat, fundo continere non valente; quale quidam hæ Danai virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò illi aurum dentibus, & unguibus, & omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò buc venient ferentes obolum *duntaxat*, & hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII. *Alexandri, Annibalis, Minois, & Scipionis.*

ALEX. O Portet me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò es? ALEX. Hic quidem *est* Annibal Carthaginensis; ego verò Alexander, filius Philippi. MIN. Per Jovem, præclari ambo; sed & de quo *est* vobis contentio? ALEX. De præstantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod & nōrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus*. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicio. ANN. O Minos, adjutus sum *quo-ad* hoc unum (*i. e.* profeci bac una in re) quòd hīc Græcam etiam

etiam linguam didici; ita ut hicce ne hac quidem parte ferat plus quam-ego, i. e. superet. — Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum*, induiti imperio per se (*i. e. propriâ virtute*) & digni habitu magistratu. Ego itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-suum-dignus maximis *honoribus*, *utpote* judicatus *omnium* præstantissimus. Et cepi Celtiberos, & devici Galatas Hesperios. Et, cum-transiſſem montes ingentes, percurri omnia *loca circa* Eridanum; & subversas redidi tot urbes, & campestrem Italiam subjugavi, & veni usque ad suburbia præcellentis urbis *Romæ*; & tot occidi uno die, ut metirer annulos eorum modiis, & pontibus-insternerem flumina *ex* cadaveribus. Et gesſi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, & æquiparatus ducibus prudentissimis, & configens-cum militibus pugnacissimis: non, *ut ille*, Medos debellans, & Armenios, auffigientes, priusquam aliquis sequeretur, & statim victoriā tradentes audenti *eam petere*. Alexander verò, accepto paterno imperio, *id auxit*, & latè extendit, *hoe autem præstigit*, usus fortunæ impetu. Postquam igitur vicit, & superavit miserum illum Darium Issique & Arbelis, *tunc* abcedens a patriis *moribus* adorari postulavit, & mutato-vivendi-more tranſtulit se *ad* Medorum vivendi rationem; & cæde-fœdavit amicos in conviviis, & corripuit eos ad mortem. Ego verò ex-æquo imperavi patriæ, &, quum *illa* revocabat, hostibus magnâ expeditione navigantibus-contra Libyam, statim parui, & exhibui me *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstigi hæc, cum-essem barbarus, & Græcae disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Ariſtotele sophista, *utpote*, usus solâ bonâ naturâ. — Hæc sunt *ea*, in-quibus dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior, quod vinclum-erat caput diademate (forſan quidem & hæc honesta *junt* Macedonibus) non tamen propter hoc debet videri melior generoſo, & imperatorio viro, qui-usus-est inge-

22 *Alexandri, Annibalis, Minois, & Scipionis.*

nio magis quām fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum babiturum. Tu verò, ô Alexander, quid dicas ad hæc? ALEX. Oporteret quidem, ô Minos, nil dicere contra virum adeò strenuum: nam vel fama sufficit ad te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Adverte tamen, an paululo eum superaverim, qui, cum essem adhuc adolescens, res-gerendas aggressus & cohibui (*i. e. pacavi*) turbatum regnum, & ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem Græciæ civitatibus, non dignum-putavi me, protegentem imperium Macedonum, contentum-esse imperare iis tantum regionibus quotquot pater meus reliquerat; sed, animo occupans totum orbem, & grave putans, ni subjugarem omnia, invasi Asiam paucos ducens, & vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, & Phrygiâ, &, in summa, subactis quæcunque erant ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nōstis vos, quām-multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretasse. Et gessi has res ipse primus-periclitans, & decorum-putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis gesta, veni porro usque-ad Indos, & feci Oceanum terminum imperii, & elephantes eorum cepi, & Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prælio. Et benefeci amicis, & ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi sunt illi vel tale quiddam de me credentes propter magnitudinem rerum a me gestarum. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum & crudelissimum obire. Omitto verò dicere quomodo superavit Italos; quod non viribus, sed malitiâ, & persidiâ, & dolis. Praestitit verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse eorum quæ egit Capuzæ, versans cum meretricibus,

tricibus, &c, admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius invaderem, quid magni præstissem, captâ Italâ sine sanguine, & subjugatâ Libyâ, & regionibus iis usque ad Gades? Sed illa jam formidantia, & confitentia me dominum, non viâ sunt mihi bello-digna. Dixi. — Tu verò, ô Minos, judica. Nam vel hæc e multis sufficiunt. SCIP. Ne *judices*, nisi priùs audiveris & me. MIN. Quis verò es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio sum Italus, imperator, qui cepi Carthaginem, & Afros subegi magnis præliis. MIN. Quid igitur dicis & tu? SCIP. Inferiorem quidem *me esse* Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victimum & turpiter fugere-coactum. Quomodo ergo hic non *sit impudens*, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicator primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX. Diogenis & Alexandri.

DIOG. QUID hoc, ô Alexander? Túne etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, ita *rem esse*: non verò mirum, si, homo cum-esset, mortuus-sim. DIOG. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuisse, si-esset Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; nempe, Draconem habuisse-consuetudinem *cum ea*, & visum-fuisse in *eius* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se esse* patrem tuum. ALEX. Audivi hæc & ipse, sicut tu. Nunc autem video, quod neque mater, neque vates Ammonii dixerunt quid sanum, *i. e. verum*. DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes

te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium ? ALEX. Nescio, ô Diogenes ; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccæ. Sed quid ridès, ô Diogenes ? DIOG. Quid aliud quam recordarer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, & eligentes *te* defensorem (*i. e. patronum*) & imperatorem contra barbaros ; quidam verò adscribentes *te* duodecim Diis, & extruentes templa, & sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt ? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemaeus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morā sunt ei*) se me in Ægyptum abductum ibi sepulturum, ut unus siam ex Ægyptiis Diis. DIOG. Nónne risero, ô Alexander, videns te etiamnum apud inferos delirantem, & sperantem fieri Annubim, vel Osirim ? Sed ne speres hæc, ô divinissime : non enim fas est quemquam eorum, *qui* semel transnavigârunt paludem, & pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim est negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos felicitatem relinquens *huc* venisti ; nempe, corporis custodes, & satellites, & satrapas, & tantum auri, & gentes adorantes, & Babylonem, & Bactra, & magnas belluas, & honorem, & gloriam, & insignem esse agitantem *currum*, *vincutum* caput vittâ candidâ, & purpurâ substrictum. Nónne hæc subeuntia memoriam contristant te ? Quid lacrymaris, ô vane ? Nónne sapiens ille Aristoteles docuit te hoc, scil. non firma putare ea quæ sunt a fortuna. ALEX. Illéne sapiens, qui erat adulatorum omnium perditissimus ? Sine me solum scire facta Aristotelis ; quam multa a me petierit, quæ verò *ad me* scripserit ; ut verò abusus-fuerit ambitione mea erga eruditionem, assentans, & laudans, nunc quidem propter formam, quasi eslet & hæc pars aliqua BONI ; nunc verò propter res gestas & divitias. Putabat etenim rursus & has esse bonas, ut & ipse accipiens *eas* non erubesceret ; præstigiator, ô Diogenes, homo, & artifex !

sex! At verò hunc fructum-percepi ex ejus sapientia,
scil. discruciali propter illa quæ paulò ante enumera-
rasti, ut propter maxima bona. DIOG. Sed nōstī
quid facies? Suggeram enim tibi remedium doloris.
Quando helleborus non hīc nascitur, tu tamen saltem,
ore inhiante hauriens aquam Lethes, bibe, & rursus
bibe, & sēpius; ita enim defines discruciali de bonis
Aristotelicis: video enim & Clitum illum, & Callisthenem,
& alios multos irruentes in te, ut discerpant, &
ulciscantur te ob ea quæ perpetrāsti in ipsos. Quare
ito tu aliā hāc viā, & bibe sēpius, ut dixi.

DIALOGUS XX. *Alexandri & Philiippi.*

PHIL. **N**ON potes quidem, ô Alexander, nunc
inficiari te esse meum filium: non enim
mortuus fuisses, Ammonis si-esses. ALEX. Nec ig-
norabam ipse, ô pater, quod eram filius Philippi *filii*
Amyntæ; sed accepi vaticinium, utpote existimans
idem esse utile ad res gerendas. PHIL. Quid ais?
Utiléne tibi videbatur præbere te fallendum a vatibus?
ALEX. Non hoc volui, sed barbari, *inquam*, perculsi-
stupebant me, & nemo jam obstabat, quod-opinarentur
se cum Deo pugnare; quapropter facilius superavi eos.
PHIL. Quosnam pugnâ-dignos viros vicisti tu, qui
semper conflixisti cum timidis, prætendentibus arculos,
& parmulas, & gerras salignas. Superare Græcos,
Bœotios, *nempe*, & Phocenses, & Athenienfes, erat
opus præclaram. Præterea subigere Arcadum arma-
turam gravem, & equitatum Thessalum, & jaculatores
Eleorum, & parmularios Mantineorum; aut Thracas,
aut Illyrios, aut etiam Pœonas; hæc, *inquam*, magna
fuere. Nōnne verò nōsti, quomodo *vel* decem millia
hominum ascendetes ante te cum duce Clearcho superâ-
runt Medos, & Persas, & Chaldæos, & homines *illos*
auro-ornatos, mollésque; neque illos sustinentes venire
ad manus (*i. e. configere*) sed fugientes priusquam
fagitta ad eos pertingeret. ALEX. At Scythæ, ô pa-
ter, & Indorum elephantes fuere opus quoddam non
contemnendum. Et simul devici eos, non ipsos divi-
dendo, neque per prodiciones viorias emendo. Nec
pejeravi

pejeravi unquam, aut pollicitus *aliquid* fidem solvi, aut egi perfidum quid vincendi gratiā. Et, quo-ad Græcos, recepi quidem quosdam ex iis sine sanguine. Forsan verò audisti quomodo ultus-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quod ausus-esset laudibus-extollere me præ tuis rebus-gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, & tiaram rectam imposuisti, & a Macedonibus liberis viris adorari postulâsti. Et, quod est omnium maxime-ridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos cum leonibus, & celebrans tales (*i. e. tam fœdas*) nuftias, & deperiens Hephaestionem. Cum audirem hæc, laudavi unum *solummodo*, nempe, quod abstinuisti ab uxore Darii pulchrâ existente, & curam-adhibuisti matris & filiarum ejus. Hæc etenim sunt regia. ALEX. Nōnne verò laudas, ô pater, *meam* periculorum-appetentiam, & *me* prium desiliisse intra mœnia apud Oxydracas, & accepisse tot vulnera. PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, vel regem aliquando etiam vulnerari, & periclitantem-præire exercitum; sed quod tale facinus minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, & homines viderent te in-moremoneris exportatum e prælio, sanguine manantem, & gementem propter vulnus; hæc, *inquam*, essent ludibrio spectantibus, & Ammon argueretur præstigiator, & mendax-vates, prophetæque ejus adulatores. Aut (*si bane rem hoc modi consideres*) quis non rideret, videns Jovis filium animo-deficientem & medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nōnne putas multos esse qui carpant prætextum istum, cum-videant cadaver Dei porrectum jacens, putrefactis jam & tumefactum in morem corporum omnium? Ali-terque considerando, ô Alexander, etiam utile illud, ut vocâsti, nempe, te, per hoc (*i. e. fictionem*) facile vincere illud, *inquam*, ipsum abstulit tibi multum gloriae rerum bene-gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, a Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt

me æmulum Herculi & Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidēn', ut hæc dicas, quasi Ammonis filius? qui comparas te ipsum Herculi & Baccho; & non erubescis, ô Alexander, nec dedisces arrogantiam, & noscere te ipsum, & sapies jam mortuus.

DIALOGUS XXI. *Achillis & Antilochi.*

ANT. **Q**ualia, ô Achilles, nuper dicta-sunt a te Ulyssi de morte? Quam ignava, & indigna ambobus *tuis* præceptoribus, Chirone & Phœnices? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem e pauperibus, cui multus non suppetat vietus, potius quam mortuis omnibus imperare. Hæc dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, & ultra pulchrè se habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, & contrarietas rebus a-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de feso: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum quæ hic sunt, & ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infelicem illam gloriolam vitæ. Nunc verò intelligo tandem, quam quidem inutilis illa fit. Et, etiam si superi homines quam maximè decantabunt *gesta mea*, æqualis tamen honos est apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, & differentes alii-ab aliis in re nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò est hic æqualitas, & mortuus similis est mortuo, sive ignavus fuerit, sive strenuus. Hæc discruciant me; atque ideo gravor, quod non mercede-servio vivens, *i. e. in vita*. ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet te legi acquiescere, & non discruciarī statutis. Et præterea, vidésne quot sociorum tuorum sumus

sumus h̄c circa te? Paulo post verò & Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidēn' Herculem, & Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus & victu-egentibus viris? ACHIL Consilium quidem *tuum* est amicum. Memoria verò eorum *quaæ* aguntur in vita, nescio quomodo, discruciat me & quemque, opinor, vestrūm. Si verò non confitemini, estis hoc pejores, per silentium (*i. e. secretò*) patientes idem *quod ego*. ANT Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis filere, & ferre, & tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur & nos*) sicut tu.

DIALOGUS XXII. Menippi & Tantali.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Quia, ô Menippe, enectus-sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens aquam cavâ manu. TANT. Nullum effet commodum, si incumberem; aqua enim fugit, postquam senserit me appropinquantem. Si verò aliquando etiam hauriam, & advoveam eam ori, non præoccupo madefaciens (*i. e. non priùs, sive sat citò madefacio*) summum labrum, & aqua per digitos perfluens, nescio quomodo, relinquet rursus manum siccām. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire & sitiare, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitiare, quasi effet corpus. MEN. Sed hoc ita effe credamus, quoniam dicis te siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potūs? Non enim video alium orcum post hunc, aut obitum hinc in aliud locum. TANT. Rectè tanè dicis. Et hoc igitur est pars condemnationis, *nempe*, me, nil indigentem, cupidum

dum-tamen-esse bibendi. MEN. Deliras, ô Tantale ; &, per Jovem, vidêris re verâ indigere potu, *nempe*, inero (*i. e immixto*) helleboro, qui pateris *quiddam* diversum ab iis qui a canibus rabiosis morbi-sunt, formidans non aquam, sed fitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis-animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibt ; *est enim impossibile* : quanquam non omnes, sicut tu, sitiunt **ex condemnatione**, aquâ eos non expectante.

DIALOGUS XXIII. Menippi & Æaci.

MEN. **E**xpone mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facile, ô Menippe, omnia. Accipe autem quotquot per-capita-cognoscenda sunt. Hic quidem, quòd Cerberus est, nōsti : & adveniens jam vidisti portitorem hunc, qui trajecit te, & lacum, & Pyriphlegetontem. MEN. Novi hæc, & te, quòd januam-custodis. Vidi etiam regem, & Furias. Ostende verò mihi homines antiquos, & præcipue, eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deinde Ajax, & Diomedes, & Græcorum optimates. MEN. Papæ, Homere ! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, & informia, cinis omnia, & meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic ? ÆAC. Cyrus est. Hic verò Crœsus ; hic ultra eum Sardanapalus ; hic ultra hos Midas ; ille verò Xerxes. MEN. Téne igitur, ô scelestè, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes ? — Qualis verò est & Crœsus ! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam ; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum-fit-omnino semi-fœmina. ÆAC. Visne verò ostendam tibi & philosophos ? MEN. Ita, per Jovem. ÆAC. Primus hic tibi *est* Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita ; & tu quoque, ô Menippe. MEN. An-

non

non adhuc est tibi aureum illud femur ? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. Habet, ô bone, fabas ; ita-ut hoc non sit tibi edule. PYTH Da modò ; alia sunt apud mortuos dogmata. Jam enim didici, quod fabæ & testiculi parentum, hic saltem, nil sunt simile, sive, non sunt idem. ÆAC. Hic autem est Solon filius Execestidis, & ille Thales ; & juxta ipsos Pittacus, & cæteri sapientes. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti sunt, & alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis ? ÆAC. Empedocles, ô Menippe, qui ab Etna adest semiuultus. MEN. Quid passus (*i. e. quâ causâ motus*) ô æripes optime, injecisti teipsum in crateras ? EMP. Insania quædam, ô Menippe, adegit me. MEN. Non, per Jovem, sed vana gloria, & fastus, & gravedo plurima (*i. e. flultitia*) Hæc, inquam, combusserunt te cum ipsis crepidis tuis ; indignum, ut eras. Veruntamen commentum illud non profuit tibi ; nam deprehensus es mortuus.—Ubinam verò, ô Æace, est Socrates ? ÆAC. Ille nugatur plerumque cum Nestore & Palamede. MEN. Velle tamen videre ipsum, si hic sit alicubi. ÆAC. Vidēn' calvum illum ? MEN. Sunt omnes calvi ; ita-ut hoc esset omnium nota. ÆAC. Simum illum dico. MEN. Est & hoc idem : sunt enim omnes simi. SOCR. Méne quæris, ô Menippe ? MEN. Maximè, ô Socrates. SOCR. Quomodo res se habent Athenis ? MEN. Multi juniorum profitentur philosophari : & certè plurimi eorum sunt summi philosophi, si quis spectet ipsis tanum habitus, & incessus eorum. Quo ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, & Plato ipse ; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me ? MEN. O Socrates, beatus es homo quoad talia (*i. e. famâ beatus es.*) Omnes itaque existimant fuisse te admirabilem virum, & novisse hæc omnia (oportet enim, opinor, verum dicere) nil interim scientem. SOCR. Dixi & ipse hæc iis ; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te ? SOCR. Charmides, ô Menippe, & Phædrus,

& ille Cliniæ filius. MEN. Euge, ô Socrates, quoniam hic etiam exerces artem tuam, & pulchros non despicias. SOCR. Quid enim aliud suavius agerem? — Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Crœsum & Sardanapalum prope ipsos habitaturus: videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Alias verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV. *Menippi & Cerberi.*

MEN. **O** Cerbere (sum enim tibi cognatus, cum-sim & ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par est enim te Deum non solum latrare, sed etiam humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, & non omnino mortem formidare visus, & volens indicare hoc stantibus extra ostium. Postquam verò inclinavit intra hiatum, & vidit caliginem, & ego cicutâ mordens ipsum jam cunctantem pede detraxi, tum ejulabat, ut solent infantes, & deplorabat liberos suos, & siebat omnigenus (*i. e. versabat se in omnes partes.*) MEN. Homo igitur sophista fuit, & non verè rem contemnebat? CERB. Non verè; sed, postquam id necessarium vidi, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat ipsum pati: & hoc, ut spectatores eum admirarentur. Et universè dicere possum de omnibus talibus, quod sunt audaces & fortes usque ad orci fauces? quae verò sunt intus certissimum sunt indicium, an sint verè fortes. MEN. Ego verò quomodo vius sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimititer;*) & Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei, ridentes, & renunciantes omnibus PLORARE.

DIALOGUS XXV. *Charontis & Menippi.*

CHAR. **R** Edde portoria, ô scelestæ. MEN. Vociferare, ô Charon, si hoc est tibi jucundius.

CHAR.

CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Eftne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *boc* baculo feriens, frangam tibi caput. CHAR. Túne igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. Per Jovem, *multum* lucrarer, si, *præter* *alios labores meos*, futurus-sum etiam solvere *portoria pro mortuis*. CHAR. Non absistam a te. MEN. Igitur, subducto navigio, permaneto *bic*, hujus *rei* (*i. e. mo retinendi*) gratiâ. — Sed quomodo accipias quod non habeo? CHAR. Tu verò nónne nôsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Oportuitne *me* propter hoc, non mori? CHAR. Solúsne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone; exhausi enim *sentinam*, & remum arripui, & unus *e cæteris* vectoribus non flebam. CHAR. Nil hæc sunt ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis. ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbas-cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, & Hecates cœnam. CHAR. Undè, ô Mercuri, adduxisti nobis canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, & vellicans, & unus cantillans, plorantibus illis? MER. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, & cui nil est curæ. Hic *est* Menippus *l'e.* CHAR. Atqui si unquam te cepero — MEN. Si ceperis, ô bone — bis vero non capies.

DIALOGUS XXVI. *Diogenis & Mausoli.*

DIOG. **Q**UA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) & dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sionensis; qui quidem rex-fui totius Cariæ, imperavi *verd*

verò Lydis etiam quibuscam, & insulas quasdam subegi,
 & progressus sum usque ad Miletum, subversis plerisque
 Ioniae partibus. Et pulcher eram, & amplius, & in
 bellis validus. Hoc verò est maximum, quod in Halicaracis
 habeo monumentum perquam magnum in me
 impositum, quantum non aliis mortuus, & neque adeò
 elaboratum ad pulchritudinem, equis & viris ad absolu-
 tissimam formam expressis e marmore pulcherrimo;
 quale ne vel templum aliquis facile inveniat. Nonne
 tibi videor jure magna cogitare, sive effiri, propter
 hæc? DIOG. Propter regnum, ais, & pulchritudinem,
 & sepulchri molem. MAUS. Per Jovem, propter hæc.
 DIOG. Atqui, ô pulcher Mausole, neque vires illæ
 amplius tibi adsunt, neque forma. Si itaque eligere-
 mus aliquem venustatis nostræ arbitrum, non possum
 dicere, quare tua calvaria præferatur meæ. Ambæ
 enim sunt calvæ, & nudæ, & pariter dentes ostendimus,
 & orbati sumus oculis, & simi facti naribus. Fortasse
 quidem sepulchrum illud, & sumptuosa illa saxa possint-
 esse usui Halicarnassensis ad ostentandum, & gloriose-
 jacendum apud hospites, nempe, cum ostendant, quam
 magnificentum sit ipsis aedificium: non video autem, ô
 bone, quid tu ex eo fruaris, nisi hoc dicas, quod pressus
 sub tantis faxibus fers onus magis (i. e. majus) quam nos.
 MAUS. Fuerintne ergo illa omnia stolida (i. e. inania)
 mihi, & eritne Diogenes honore par Mausolo? DIOG.
 Non par, ô nobilissime; Mausolus enim plorabit re-
 cordatus terrestria, in quibus existimabat se esse beatum.
 Diogenes verò deridebit eum. Et alter quidem, scil.
Mausolus, memorabit sepulchrum suum extructum ab
 Artemisia uxore & sorore sua: Diogenes verò non novit
 quidem, an habeat quod corporis sepulchrum, neque
 enim cura erat ipsi hujus. At, ô Carum abjectissime,
 functus vitâ viri reliquit apud præstantissimos famam de
 se excelsiore, & in firmiori loco (i. e. fundamento)
 extructam quam tuum illud monumentum.

DIALOGUS XXVII. Nirei, Thersitæ, & Menippi.

NIR. EN sanè, Menippus hic dijudicabit, uter no-
 strum est formosior. Dic, ô Menippe, nón-
 D no

ne videor tibi pulchrior. MEN. Quinam verò estis ? Oportet enim, opinor, hoc priùs scire. NIR. Nireus & Therites. MEN. Uter igitur Nireus, & uter Therites ? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis. & non tantùm differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego ille capite-acuto, & glabro, apparui *jam* judici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosiorum. NIR. Me *sanè* filium Aglaiae & Charopis, qui *veni* pulcherrimus *sub* (i. e. ad) Ilium. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nôstra* similia sunt ; calvaria verò tua dignosci-potest hoc solummodo a Theritæ calvariâ, quod tua *est* fragilis : habes enim molliculam eam, & neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *aftimo* quæ video, & nunc possides : qui autem tunc *vivebant* nôrunt illa, quæ tu nunc *jactas*. NIR. Nónne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque *es* tu, neque aliis formosus. Æqualitas enim *est* apud inferos, & pares *sunt* omnes. THERS. Vel hoc quidem mihi sufficit.

DIALOGUS XXVIII. Menippi & Chironis.

MEN. **A**Udivi, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus-sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, quippe rei plerisque inamabilis ? CHIR. Dicam *id* apud te, quum-sis non imprudens. Non erat amplius *mibi* jucundum immortalitate frui. MEN. Nónne erat jucundum *te* viventem tueri lucem ? CHIR. Non, ô Menippe, Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, & non simplex. Ego verò vivens perpetuò, & fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, & omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo-iis. JUCUNDUM enim prorsus

prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea quæ apud inferos sunt, ex quo, iis prælatis, *buc* venisti? CHIR. Non insuaviter, ô Menippe; æqualitas enim est prorsus popularis, & res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec fitire necesse est, ut apud superos, neque esurire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi ipsi, & oratio tua redeat eodèm. CHIR. Quomodo hoc dicis? MEN. Dico hoc, quia, si perpetua similitudo & identitas rerum in vita fiebant tibi causa fastidii, similia etiam hic existentia, similiter fient causa fastidii, & oportebit te quærere permutationem quandam exhibc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, & alii dicunt; nempe, oportere prudentem acquiescere, & contentum esse præsentibus, & putare nil eorum intolerabile.

D I A L O G U S XXIX. *Diogenis, Antisthenis, & Cratetis.*

DIOG. **O**TIUM nunc agimus, Antisthenes & Crates: quare cur non obambulaturi abimus reclâ *versus orci-descensum*, visuri descendentes, quales, nempe, sunt, & quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut dimittantur, supplicantes; quosdam autem ægrè descendentes, &, Mercurio eos in cervicem impellente, reluctant tamen, & supinos contra-nitentes, nulla necessitate, (*i. e. fruſtra.*) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidēris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem & alii plurimi nobiscum; inter eos verò illustres quidam, nempe, & Ismenodorus dives ille nostrâs, & Arsaces præfectus Mediæ, & Orcetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficseretur, opinor, Eleusinem) & gemitus,

mebat, & habuit vulnus in manibus, & inclamabat liberos nuper-natos quos reliquerat, & incusabat se audaciæ, qui, transiens Cithæronem, & iter-faciens-per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantum famulos ; idque, cum haberet secum quinque phialas aureas, & cymbia quatuor. Arfaces verò (*erat* enim jam natu grandis, &, per Jovem, non in honestus facie, pro barbarico, *i. e.* *pro barbarorum hominum aspectu*) ægrè terebat, & indignabatur incedere pedibus, & volebat sibi equum adduci. Equus enim mortuus-fuerat *cum* ipso, ambo transfixi unâ plagâ a Thrace quodam scutato, in prælio ad Araxim contra Cappadocem. Arfaces enim, ut *ipse* narrabat, prorumpens longè *anq;* alios adequitabat. Thrax verò subsistens, & scutum *suum* subiens, excutit hastam Arfacis. Hic verò (*nmpē Thrax*) supponens fariſsam, transfodit ipsūmque & equum. ANT. Quomodo, ô Crates, possibile *erat* hoc fieri unâ plagâ ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arfaces*) adequitabat, prætendens contum quandam viginti cubitalem ; Thrax verò, cum excusisset plagam peltâ, & cuspis præterisset ipsum, subsidens in genu exceptit impetum *Arfacis* fariſsâ, & sub pectus vulnerat equum, transfodientem sese præ vehementia & impetu ; trajicitur verò & Arfaces penitus in inguen usque ad nates. Vides quale *hoc factum evenit* : opus *fuit* non viri, sed potius equi. Indignabatur tamen *Arfaces*, quòd-*esset* cæteris *tantum* honore-æqualis, & volebat eques descendere.— Orcetes autem *erat* privatus, & prorsus pedibus tener, & non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jaceret, & vellet nullo pacllo resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam : ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, & accurrens ad cymbam, præoccupavi locum, ut commode navigarem. In trajectu verò, nonnulli quidem & flebant, & nauseabant : ego autem oblectabar admodum inter eos. DIOG. Tu

fanè

fanè, ô Crates, & tu Antisthenes, tales sortiti-estis comites. At & Blepsias scenerator ille ex Piræo, & Lampis Acarnan externorum-militum-ductor, & Damis dives ille e Corintho simul descendebant mecum : Damis quidem mortuus ex veneno dato a filio ; Lampis verò jugulatus a seipso, ob amorem Myrtii meretricis. Miler autem Blepsias dicebatur exaruisse fame ; & ostendebat hoc, apparens pallidus supra modum, & ad exilissimum attenuatus. Ego verò, et si *ante nōram*, interrogabam *tamen*, quomodo mortuus-fuisset. — Dixi dein' Damidi filium accusanti : “ Passus es sanè non
“ injusta ab eo, qui habens mille simul talenta, & luxu-
“ riens ipse *jam* nonagenarius, suppeditabas *tamen*
“ quatuor *tantum* obolos adolescentulo octodecim-an-
“ norum.” — “ Tu verò (*deinde aiebam*) “ ô Acar-
“ nan (gemebat enim & ille, & Myrtium execrabatur)
“ quid accusas amorem, non verò te ipsum ? Tu, qui
“ nunquam formidabas hoītes, sed audacter præliaba-
“ ris ante alios, captus-es *tamen* *tu* fortis ille a puerâ
“ vulgari, & factis lacrymis, & gemitibus ! ” — Blepsias
equidem, ipse præoccupans, accusabat nimiam ipsius
stultitiam, quod vanus (*i. e. nequicquam*) putans se in
perpetuum victurum custodierat opes suas hæredibus
nil attinentibus (*i. e. nullo modo sibi cognatis*) — Sed,
denique, gementes illi tum mihi præbebant voluptatem
non modicam — At jam quidem sumus ad ostium *orci*.
Oportet itaque nos prospicere, & procul contemplari
advenientes. Papæ ! pluriini quidem sunt, & variis,
& lacrymantes omnes, præter nuper-natos hōscē & in-
fantes. Quin & prorsus senio-confecti lugent. Quid
hoc ? Num vitæ philtrum *quoddam* eos tenet ? Libet
ergo interrogare decrepitum hunc. — ‘ Quid lacrymaris
“ *tu* mortuus tam-ætate-provectus ? Quid indignaris, ô
“ optime, idque, cum-adveneris *buc* senex ? Nunc ubi
“ rex eras ? MEND. Nequaquam. DIOG. At sa-
“ trapa *forsan* ? MEN. Neque hoc. DIOG. Num
“ ergo dives-eiras, ideoque dolet te obīsse, relictis de-
“ licis plurimis ? MEN. Nil tale ; sed jam quidem
“ natus-eram circiter *annos* nonaginta. Habui verò
“ viētum inopem ex arundine & linea, egenus supra
“ modum, & liberis-carens, & claudus iniuper, &

" aquosūm intuens (*i. e. lippient.*) DIOG. Anne-
 " dein', talis cum-esses, cupiebas vivere? MEN.
 " Etiam: Lux enim erat dulcis, mori autem dirum &
 " fugiendum. DIOG. Deliras, ô senex, & pueriliter-
 " agis in re necessaria, idque, cum-sis coævus *vel* por-
 " titori. Quid igitur posthac dixerit quispiam de ado-
 " lescentibus, cum tam grandævi sunt vivendi-cupidi,
 " quos oportebat mortem sectari tanquam malorum in
 " senectute remedium"—Sed abeamus, ne quis etiam
 suspicetur nos quasi fugam meditantes, videns collectos
 circa ostium.

DIALOGUS XXX. *Ajacis & Agamemnonis.*

AGAM. Si tu, ô Ajax, furore-correptus interfecisti
 teipsum, ac membratim-concidisti & nos
 omnes, quid accusas Ulyssem? Et nuper, neque ap-
 pexisti ipsum, cum venit *huc* vatem-consulturus, nec dig-
 natus-es alloqui virum commilitonem ac sodalem, sed
 fastuosè & grandi incessu *eum* præteriisti. **AJAX.**
 Meritò, ô Agamemnon; nam idem *ille* extitit mihi
 causa furoris, quippe qui solus *nibi* competitor-oppositus
 fuerat pro armis. **AGAM.** Voluistine verò esse fine-
 æmulo, & absque-pulvere superare omnes? **AJAX.**
 Etiam, quo-ad talia; armatura enim, cum-esset patruel-
 lis *mei*, erat mihi domestica (*i. e. cognatione debita*)
 Et vos cæteri *proceres*, multò præstantiores *isto*, detrec-
 tāstis certamen, & cessistis mihi certaminis-præmia.
 Iste verò *filius-Laertæ*, quem ego sæpe servavi periclitantem
 (*i. e. cum parum abesset quin*) concideretur a
 Phrygibus, voluit esse præstantior *me*, & magis-idoneus
 obtinendis armis. **AGAM.** Accusa igitur, ô generose,
 Thetidem; quæ, cum-oporteret tibi tradere hæredita-
 tem armorum, cum-esses cognatus *Achilli*, afferens
 tamen *eadem* in medio posuit. **AJAX.** Minimè; sed
 Ulyssem, qui solus æmulatus est. **AGAM.** Venia, ô
 Ajax, *ei* debetur, si, cum esset homo, appetivit gloriam,
 rem dulcissimam, cuius gratiâ & nostrûm uniusquisque
 periclitari sustinet: quandoquidem etiam vicit te, &
 hoc apud judices Trojanos. **AJAX.** Novi ego, quæ
 me condemnavit; sed non fas est dicere aliquid de

Diis.

Diis. At non possum, ô Agamemnon, non odisse Ulysem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI. Minois & Sostrati.

MIN. **I**mittatur sanè Sostratus hícce latro in Pyrphlegethonem. Sacrilegus autem hic diserpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur & ipse jecur (*i. e.* quo-ad jecur) a vulturibus. At vos, boni, abite ociùs in campum Elysium, & habitate insulas beatorum, pro iis-quæ justa fecistis in vita. SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui-sis malus, & tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si justum *est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam & alios judicemus. SOST. Quæcunque egi in vita, utrum volens egi, an destinata fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nónne igitur nos omnes, & qui vide-
mur boni, & qui mali, agimus hæc illi subservientes (*scil.* Parcæ?) MIN. Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ agenda*. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem vi-*
compulsus (ut, cum carnifex, aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) tyranno) quemnam *in re tali accusabis tu cædis?* MIN. Judicem proculdubio, aut tyrannum; quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum sit *nil, nisi* instrumentum ad *satiandam iram* illi qui primus præbuit causam (*i. e.* *qui necis autor fuit.*) SOST. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidēn' ergo, quām injusta facias, puniens nos, q*ui*-fuimus ministri *tantum* eorum

quæ

40 *Menippus, seu Necyomantia.*

quæ Clotho imperavit ; & honorans hos, qui bona aliena *solummodo* ministrârunt ? Non enim potest quis illud dicere, *nempe*, quod possibile erat contradicere iis-quæ imperata fuere cum omni necessitate. MIN. O Sostrate, si accurate examines, videas & alia plurima fieri non secundum rationem. At tu capies fructum hunc e quæstione tua ; quoniam vidêris esse non solum latro, sed & sophista quidam. — Solvito ipsum, ô Mercuri, & ne amplius puniatur. — Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII. Menippus, seu Necyomantia.
Menippus & Philonides.

MEN. **S**ALVE, ô atrium, vestibulumque domus meæ.
Ut lubens te aspexi, progressus in lucem. —

PHIL. Nónne Menippus est hic, canis ille ? Nequam sanè alias, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitus novitas, pileus, scilicet, & lyra, & leonis-exuviae ? Accedendum tamen ad eum. — Salve, ô Menippe. Et unde nobis advenisti ? Non enim longo tempore apparuisti in urbe.

MEN. Venio relicto manium specu, & tenebrarum portis, ubi orcus incolitur procul a Ditis. PHIL. O Hercules ! Itane Menippus mortuus latuit nos (*i. e. clam nos obiit*) & denuo revixit ? MEN. Non ; sed orcus recepit me adbuc spirantem. PHIL. Quænam verò fuit tibi causa novæ hujus & incredibilis peregrinationis ? MEN.

Juventa, & plurima animi audacia me incitavit. Define, ô beate, tragicè loqui, &, descendens ab Iambis, dicio simpliciter quodammodo, quænam est vestis illa, & quid tibi opus fuit itinere inferno ? alioqui enim est illa via quædam nec jucunda neque grata. MEN.

Neceſſitas, ô dilecte, dimisit me ad dominum Ditis, consulturum animam Tiresiae Thebani. PHIL.

Heus tu ! at num deliras ? aliter enim non ita metricè-decantares apud homines amicos. MEN.

Ne mireris, ô amice ; nuper enim versatus cum Euripide & Homero, nescio quomodo, impletus-sum carminibus, & metra veniunt spontanea mihi in os. — Sed dic mihi, Quomodo se habent res apud superos, & quid agunt in urbe ?

be? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentum (*i. e. fænerantur*) obolos-trutinant (*i. e. vivissimum quodque faciunt lucellum.*) MEN. O miseri & infelices! non enim nōrunt qualia nuper rata-sunt apud inferos, & qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum, ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab inferis de iis qui hīc agunt?* MEN. Per Jovem, & multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scriperit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud *me* tacendi gnarum, & præterea apud etiam sacris-initiatum. MEN. Mandas quidem *mibi* durum mandatum, & non omnino tutum Sed audendum tamen tui gratiâ — Decretum est itaque, “Divites hōscē, & opulentos, & aurum “inclusum, tanquam Danaen, custodientes” —

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quām percurras illa quæ perquam libenter audirem *ex te, nempe*, quānam fuit tibi causa descensūs; quis verò itineris dux: tum *singula* ordine, & quæ vidisti, & quæ audisti apud eos. Veri-simile enim *est* te rerum eximiarum studiosum nil prætermisſe visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in his*. Quid enim quis faciat, cum cogat amicus? — Et primū exponam tibi sententiam meam, & unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum & Hesiodum narrantes bella & seditiones, non solū semideorum, sed & ipsorum jam Deorum; præterea verò & adulteria eorum, & violentias, & rapinas, & supplicia, & patrum expulsiones, & fororum nuptias, *exinde* putabam hæc omnia pulchra esse, & non leviter erga eadem incitabar. Postquam verò cœpi inter viros censeri, hīc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari, neque seditiones-movere, neque rapinas-exercere. Constiti igitur in magna dubitatione, necius quomodo meipso uterer (*i. e. quid de me facerem?*) Neque enim putabam

Deos

Deos unquam adulteria-patrâsse, & seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris ; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-hærerem, visum-est mihi, me hōscē adeuntem, qui philosophi vocantur, & *iis* meipsum in-manus-tradere, & orare eos ut uterentur me quomodocunque vellent, & ostenderent *mibi* simplicem quandam stabilēmque vitæ viam. Hæc quidam itaque mente-agitans adibam eos. At latui meipsum, ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, & perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. Nam aliis videlicet eorum hortabatur omnino voluptati-indulgere, & sequi hanc solam ex omnibus ; hanc etenim esse fœlicitatem. Alius verò rursus continuo accinens celebre illos Hesiodi versus de virtute, & sudorem, & ascensum ad *montis*-verticem, *suadebat* me semper laborare, & ærumnosum-esse, & corpus subigere, sordentem, & squalentem, & omnibus morosum-me-præbentem, & convitantem. Jubebat aliis contemnere divitias, & putare possessionem earum indifferenterem. Alius verò rursus contra ostendebat & ipsas divitias esse BONUM *quid*. Quid verò opus-est me memorare etiam de mundo, qui quotidie audiebam ab *iis bujusmodi voces, nempe, ideas, & incorporea, & atomos, & vacua, & talem quandam nominum contrariorum turbam ? Et quod absurdissimum erat horum omnium difficultum fuit hoc, quod illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, & persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio, esse* calidam, neque illi afferenti eandem *esse* frigidam ; & hoc, cum planè scirem, quod non aliquid unquam posset-esse calidum & frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his-qui dormitant, modò quidem annuens, modo iterum renuens. Hoc *quod sum dicturus, est* adhuc multo absurdius illis *qua* jam dixi. Observans enim, comperi ipsos hōscē philosophos studiosè-exercentes maximè-contraria ipsorum*

ipsorum sermonibus. Vidi iaque eos qui hortabantur spernere divitias mordicus ipsas tenentes, & de sc̄enore litigantes, & pro mercede docentes, & harum gratiā omnia sustinentes: & illos qui gloriam aspernabantur, omnia ejus gratiā studiosè agentes: & prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululūm tamen consolans meipsum quòd & stultus essem, & ignarus adhuc veri oberrarem cum multis, & prudentibus, & magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervagilanti, me Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis & successoribus. Audiveram enim ipsos & portas inferni aperire incantamentis, & cæmoniis quibusdam, & tutò deducere quem vellent, & inde rursus remittere. Putavi ergo esse optimum *factu,* me paciscendo-impetrantem descensum ab horum quopiam, & ad Tiresiam Bœotium profectum discere ab eo, utpote vate & sapiente, quænam esset optima vita, & quam quis rectè sapiens eligeret. Et sanè, *super hoc,* exsiliens quantâ poteram celeritate contendi rectâ Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quandam, sapientem virum, & arte Magum, canum quidem capillos, & quo-ad venerandam admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, & supplicans, vix impetravi ab eo mihi viae *ad inferos* dux-esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem & viginti dies, manè deducens ad Euphratem orientem versus solem, & recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, & minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis.*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac. & mulsum, & Choaspis aqua; lectus autem sub-dio in herba. Postquam verò satis habuit præparati-per-diætam, ducens *me* circa medium noctem ad fluvium-

Tigrem

Tigrem purgavitque me, & abstersit, & undique purificavit face, & squillâ, & aliis pluribus, simul & incantamentum illud submurmurans. Deinde incantans me totum, & circumiens, ne læderer a spectris, reducit me domum, ita ut eram retrogradientem: & habuimus reliquum *natis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, & exuviosis leonis, & lyrâ insuper; iussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum PHIL. Quid ita, ô Menippe? Non enim intligo causam neque habitus, neque nominum. MEN. hoc sanè manifestum est, & non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulasset me illis, facile custodias Æaci decepturum, & nullo-prohibente transiitrum utpote magis-familiarem, cum-deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucebat dies, & degressi ad flumen occupati fuimus circa exitum e portu. Parata verò erant ipsi & cymba, & sacrificia, & mulsum, & quot alia erant-usui ad cæremoniam. Impositis igitur omnibus paratis, tum & ipsi quidem *conscendimus mæsti*, & uberes lacrymas fundentes. Et jam quidem aliquatenus vectifuimus in fluvio. Deinde verò navigavimus in paludem, & lacum in quem Euphrates conditur. Trajecto verò & hoc, devenimus in desertam quandam, & sylvosam, & obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) & foveam effodimus, & oves jugulavimus, & sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, & vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, & Pœnas, & Furias, & nocturnam Hecaten, & excelsam Proserpinam, admiscens simul barbarica quædain, & ignora, & polysyllaba nomina. Statim itaque omnia illa loca concusserunt, & solum diffissum-est ex incantamento, & latratus Cerberi procul audiebatur, & res erat supra modum-tristis & aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex.* Jam enim apparebant pleraque, & lacus, Pyriphlegethon, & Plutonis palatia. Descendentestan.en

tamen unà per hiatum invenimus ^Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, & furebat ; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur ; nam navigium erat jam onustum, & ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alias verò alio quopiam *membro* ; ita ut mihi vide rentur e bello quopiam adesse. Optimus tamen Charon, ut vidi leonis exuvias, Herculem esse me ratus rece pit, & lubens transvexit, & seinitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobar zanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulae mortuorum umbræ circumvoltabant nos. Progressi verò paululùm pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, & Dæmones vindices, & Furiæ assistebant ei. Ex alterâ verò parte adducebantur multi quidam ordine, catenâ longâ vinciti. Dicebantur autem esse mœchi, & lenones, & publicani, & adulatores, & delatores, & talis turba perturbantium omnia in vita. Seorsim verò dilitésque & fœneratores accedebant, pallidi, & ventricosi, & podagrici, gravatus quisque eorum collari, & corvo talentorum-duorum. Nos igitur adstantes vidimusque transfacta, & audivimus defendantes-*se se*. Novi verò quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem ? Nec enim gravere & hoc dicere. MEN. Nôstīn' alicubi umbras hásce e corporibus factas ad solem ? PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuerimus, & accusant *nos*, & contra-testantur, & redarguunt ea quæ facta sunt a nobis in vitâ : & videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, & nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito : & præcipue perstringebat eos qui inflati-erant propter & divitias, & imperia, ac tantum non vel adorari expectantes ;

pectantes; *idque fecit Minos*, detestans momentaneam eorum jaestantiam, & superbiam; quodque non meminerint & ipsos esse mortales, & mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, & genera, & imperia) stabant nudi, & vultu demisso, vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra-modum gaudebam; ac, si agnoscerem eorum quempiam, accédens tacitè submonebam *eum*, “ Qualis erat in vita, & quantum tunc turgeret, cum multi manè adstarent vestibulo expectantes egressum *eius*, protrusique *interim*, & exclusi a famulis. At is, vix tandem illis exoriens purpureus, aut auratus, aut vericolor quispiam, putabat se reddere alloquentes fœlices, & beatos, si, pretendens peclus aut dextram, daret *iis alterutrum* osculandum.” — Tum illi *hæc* audientes discruciantur.

7. Una verò causa judicata-fuit *a Minoe* etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, & valet plurimum apud inferos) interveniens liberavit *a condemnatione* Dionysium Siculum, cum accusatum a Dione *de multis & nefariis criminibus*, tum testimonio-convictum a Porticu, & pene alligatum Chimeræ, *liberavit, inquam, eum Aristippus*, afferens multis eum eruditis benignum fuisse in *suppedantanda* pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, ô amice, & audire & videre multa & miserabilia. Nam audiebatur simul & flagellorum sonus, & assatorum in igne ejulatus, & tormenta, & collaria, & rotæ; & Chimera dilacerabat, & Cerberus dilanians-vorabat; omnésque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; & pœnitiebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant, & nuper mortuis: illi verò occultabant *se*, & avertebantur. Si verò aspicerent nos, erat id quidam servile admodum & adulatorium; & hoc, cum fuissent in vita, quam putas, fævi & fastuosi? — Dimidium quidem malorum remittebatur pauperibus, & interquiescentes rursus puniebantur.

8. Vid

8. Vidi equidem & fabulosa illa, Ixionem, & Sisyphum, & Tantulum Phrygem miserè se habentem ; & terrâ genitum Tityum : ô Hercules, quantum ! jacebat enim occupans totius agri spatium. Prætergressi verò & hos, irrumpimus in campum Acherusium ; ibique invenimus semideósque, & heroinas, & aliam mortuorum turbam, distributam in gentes & tribus ; hos quidem vetustos quosdam, & situ-obsitos, &, ut ait Homerus, *EVANIDOS* ; alios verò juveniles, & firmos, ipsosque maximè *ex Ægyptiis*, vim propter condituræ. Erat sanè quiddam non facile admodum quemque eorum dignoscere ; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus : at eos, vel diu contempantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuri, & indistincti, & nil jam retinentes eorum quæ apud nos pulchra habentur. Quare, sceletis plurimis in eodem-loco jacentibus, & similibus sibi invicem omnibus, & terrificum cavumque quiddam tuentibus, dentésque nudos ostendentibus, dubitabam apud me, quonam signo discernerem Therfitem a pulchro Nireo, aut mendicum Irum a rege Phaeacum, aut Pyrrham coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permanit, sed ossa erant similia, obscura, & titulis-carentia, & quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis-esse pompaे cuidam longæ : Fortuna vero choropräesse, & disponere singula, accommodans pompam-agentibus diversos varioique habitus. Fortuna etenim hunc recipiens regaliter instruxit tiaramque imponens, & satellites tradens, & caput ejus diademate coronans : alii verò induebat servi habitum : hunc verò ornabat, ut pulcher esset ; illum autem instruxit deformem & ridiculum : opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non finens eos ad finem pompam-usque-agere, ut primò instructi fuerant, sed vestes mutans cogebat Crœsum assumere servi & manipuli habitum : Maeandrium verò, eò-usque inter servos procedentem, Polycratis tyrannide mutatâ-veste-induit, & aliquantisper tantum finebat cum uti habitu regali.

Postquam

Postquam verò pompæ tempus præteriit, tum unusquisque vestitum reddens, & habitum cum ipso corpore exuens, fit qualis erat priùs, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrè ferunt quidem, & indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum solummodo tempus utebantur. Opinor verò te sœpe vidisse & tragicos hósce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (i. e. prout fabulae postulant.) Et idem actor, etiam si forte paulò ante graviter admodum imitatus fuerit personam Cecropis, aut Erechthei, paulò tamen post, a poeta jussus, servus prodit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, & deponens larvam, & descendens a cothurnis, obambulat pauper & humilis, non amplius nominatus Agamemnon filius-Atrei, neque Creon Mencecei, sed Polus Suniensis filius Chariclis, vel Satyrus Marathonius Theogitonis.— Tales sunt etiam res mortalium, ut tunc mihi vicebantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc & excelsa sepuchra, & columnas, & imagines, & inscriptiones, nihilne honoratiores sunt apud eos (scil. inferos) quam umbræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quod non desineres ridere; ita humiliiter abjectus fuerat alicubi in occulto loco, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus fuerit unicuique locum (dat verò non plus pede, ad maximum) necesse est decumbere contentum, & ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses noctros reges & satrapas mendicantes apud eos, & præ inopia aut saltamenta-vendentes, aut primas literas docentes, & a quolibet contumeliis-affectos, & in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam

dam putres, sive infirmos, calceos mercede sanant
(i. e. sarcens.) Licuit verò videre & alios multos
in triviis mendicantes; Xerxes dico, & Darios, &
Polycrates.

11. PHIL. Incongrua narras, & propemodum incredibilia, de regibus. Quid verò Socrates agebat, & Diogenes, & si quis est alius sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, & Ulysses, & Nestor, & si quis est alius loquax mortuus. Crura quidem adhuc inflata-erant ei, & tumebant ex haustu veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, & Midam Phrygem, & alios quosdam sumptuosos. Audiens verò ipsos plorantes, & veterem fortunam recensentes, ridetque, & delectatur, &, jacens plerumque supinus, cantat aspera admodum & immitti voce, suppressim ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, & de sede-mutanda dispiciant.

12. PHIL. Hæc quidem satis enarrasti.—Quodnam verò erat Decretum illud, quod initio dixisti ratum-suisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-propofuissem dicere de hoc, procul aberravi ab ejusdem mentione. Commorante enim me apud illos, magistratus proponebant concionem de rebus publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram & ipse statim unus ex concionariis. Agitata-sunt igitur & alia multa: postremò verò illud de divitibus. Postquam enim iis multa & atrocia objecta-fuissent, violentia, scil. & jaqtantia, & superbia, & injustitia, tandem quidam ex demagogis afflurgens hujusmodi legit Decretum.

D E C R E T U M .

“ **Q**UANDOQUIDEM Divites in vita perpetrant multa & illicita, rapientes, & vim-inferentes, & omni modo pauperes despicientes: VISUM-EST Senatui Populóque *Inferno* corpora eorum, cum mortui fuerint, puniri, quemadmodum & aliorum sce-

E

“ lectorum;

“ Iestorum ; animas verò remissas sursum in vitam di-
 “ mitti in asinos, donec transegerint quinque & vi-
 “ ginti myriadas annorum in tali *statu*, asini renati ex
 “ asinis, & onera ferentes, & agitati a pauperibus.
 “ At, reliquo deinde *tempore*, licere illis mori.” —
 “ Dixit sententiam *banc* Calvarius *filius* Aridelli, pa-
 “ triâ Macinenfis, e tribu Exsanguanâ.” — Decreto hoc
 lecto, magistratus quidem suffragiis confirmabant, plebs
 verò manus protendebat, & tremuit Proserpina, & latra-
 vit Cérberus. Sic enim quæ *decreta ibi* leguntur per-
 fecta fiunt, & rata.

13. Hæc tibi quidem sunt quæ in concione *agitata-
 fuere*. Ego verò aggressus Tiresiam, cujus *rei* gratiâ
 veneram, &, narrans *ei* omnia *mibi difficilia*, supplica-
 bam *eum*, ut diceret mihi, qualem putabat optimam vi-
 tam. Ille verò ridens (est autem vetulus quispiam *cæ-
 cus*, pallidusque, gracilique voce) “ O fili, inquit,
 “ novi quidem causam perplexitatis tuæ, quod pro-
 “ fecta-fit a sapientibus illis, non eadem inter se sen-
 “ tientibus. Sed non fas est respondere tibi ; inter-
 “ dictum enim est a Rhadamantho. Nequaquam
 “ (alebam) ô patercule, sed dico, & ne negligas me
 “ oberrantem in vita, teipso cæciorem.” Ille verò,
 abducens me, & abstrahens procul ab aliis, & leniter
 inclinans ad aurem, inquit, “ *Vita idiotarum*, sive pri-
 vatorum, est optima & prudentissima. Quare de-
 sistens a dementia tractandi-sublimia, & speculandi
 fines & principia, respuensque vafros hōsc syllogis-
 mos, & ducens talia *omnia* nugas, hoc solum vena-
 beris e tota *re*, nempe, *Quomodo*, rectè dispositis præ-
 sentibus, percurras vitam ridens plerunque, & de-
 re nullâ sollicitus.” Sic locutus prorupit iterum in
 pratum asphodelo-consumitum.

14. Ego verò (serum enim jam erat) “ Agè (inquam)
 “ ô Mithrobarzane, quid cunctamur, & non abimus
 “ rursus in vitam ?” Ille verò ad hæc, “ Confide (in-
 “ quit) ô Menippe ; ostendam enim tibi brevem & fa-
 cilem viam.” At abducens me in regionem quandam
 reliquâ obscuriorém, & procul manu ostendens sub-
 obscurum & tenue quoddam lumen quasi per rimam in-
 fluens, “ Illud (inquit) est Trophonii templum, et
 “ illinc

" Hinc descendunt Bœtii. Hâc igitur ascendito, &
" statim eris in Grecia." Ego verò gavisus ejus dictis,
& Magum amplexus, ægrè admodum per fauces suffi-
sum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII. Charon, sive Speculant̄s.

MERC. QUID rides, ô Charon, aut, cur, relicto
navigio, huc ascendisti in hanc nostram
lucem, nequaquam assuetus rebus mortaliū istervenire?
CHAR. Cupiebam, ô Mercuri, videre qualia sunt in
vita, & quid faciunt homines in eadem, aut quibus
privati plorent omnes, qui-descenderunt ad nos: nemo
enim eorum trajecit sine lachrymis. Ego etiam igitur,
ut juvenis ille Thessalus, cum periculose a Dite, & ipsum
me esse navigii desertorem in unum diem, ascendi in
lucem. Et mihi videor opportunè incidiisse in te; bene
enim novi, quod unā circumiens me peregrinum duces,
& ostendes singula, ut qui nōris omnia. MER. Non
otium est mihi, ô portitor: abeo enim Jovi supero ad-
ministraturus aliquid rerum humanarum. Est verò ille
ad iram præceps, & vereor ne, caligini tradens, sinat
me morantem esse totum (i. e. in totum) vestrum;
aut pede corripiens & me, ut nuper Vulcano fecit, de-
jiciat a limine coelesti, ita ut superis risum præbeam, &
ipse claudicans pocillatorem-agendo. CHAR. Ne-
gliges ergo me in terra frustra errantem; idque cum-
sis socius navalis, & sodalis, & negotiorum collega? Et
fanè, ô Maior fili, decebet te meminisse istorum, nempe,
quod nunquam jussi te aut exhaustire sentinam, aut
remigem esse: sed tu, humeros habens adeò validos,
stertis portectus in foro; aut, si offendaris garrulam
quem mortuum, confabularis cum illo per totum tra-
jectum: ego verò senex, remum-utrumque trahens, so-
lus remigo. Sed, per patrem tuum, ô charissime Mer-
curiole, ne me deseras: exponito verò omnia in vita,
ut redeam aliquid etiam conspicatus. Nam, si me te-
diqueris, nil differam a cœcis. Sicuti enim illi in tene-
bris lapsantes titubant, sic tibi & ego contra hallucinor
ad lucem. At, ô Cyllenie, contede illud mihi, behe-
ficii in-perpetuum memori-futuro. MER. Erit hæc res

causa mihi plagarum. Video itaque jam-nunc mercèdem hujus circumductionis non futuram nobis prorsus sine tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, o portitor, impossibile te omnia figillatim accurate vide: hoc enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò hæc res & ipsum te perageré munia mortis, longo tempore mortuos non traducentem, & Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, scil quomodo rerum capita videoas.

2. CHAR. Excogitato ipse, o Mercuri, optimum-factu. Ego autem, peregrinus cum sis, nil eorum novi quæ geruntur in terra. MER. In summ quidem, o Charon, opus esset nobis excelsa quopiam loco, ut omnia exinde videoas. Si verò tibi esset possibile in cœlum ascendere, non laborarem; accurate enim omnia despectares e specula. Quum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nōsti, o Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, & fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, me etenim ipsum scire factu-potiora. Similiter verò facio nunc & tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus est lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Rectè dicas; ipse enim video quid sit faciendum, & sufficientem invenero speculam. Num igitur idoneus est Caucasus, an Parnassus, cum sit altior, an utroque editior Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cuiusdam non inutilis consilii: necesse-est autem te etiam quodammodo simul-laborare & obsequi. CHAR. Impera; obsequar enim in omnibus quotquot sunt mibi possibilia.

3. Ho-

3. Homerus poeta dicit Aloëi filios, duos & ipsos, puerisque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo super-imponere, & Pelion dein' ipsi Quæ, putantes se habituros idoneam hanc scalam, & in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) poenas luerunt. Quare ve ò non & ipsi nos (nou enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliq id*, involvendo montes alios-super a ios, ut ab altiore-specula accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo tantum cum-simus, Pelium tolentes aut Ossam, superimponere *eadem aliis?* MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ tibi ita videtur; rudis enim es, ô Charon, & minimè rebus poeticis versatus. Nobilis verò Homerus statim nobis cœlum scansile redditum ex verbis duobus, eo-modo congestis facile montibus. Et miror quod hæc tibi videantur prodigiosa esse, nempe cum nōris Atlantein, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsan autem andisti & de fratre meo Hercule, ut olim supponens seipsum oneri successerit illi ipsi Atlanti, & paulisper levârit *eum* pondere. CHAR. Audivi & hæc. Tu verò, ô Mercuri, & poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enīn cuius rei gratiâ mentirentur sapientes viri?—Quare, primū vectibus sublevemus Ossam, ut monet versus, & architectus Homerus: *at super Ossam posuere Pelion sylvestrum.*—Vidēsne, quām facile simul & poeticè efficerimus? Agè igitur, consensâ bac mole videam, an vel hæc sufficient, an superstruere adhuc oportebit.—Papæ sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia & Lydia; ab occidente verò non amplius Italiam & Siciliam; porrò a septentrione ea *lca* solummodo quæ sunt juxta has proximas partes Istri; indeque (*scil. a meridie*) Creta duntaxat non conspicuè admodum. Transmovenda est nobis, ut videtur, & Oeta, ô rator; deinde Parnassus super omnes. CHAR. Ita faciam; vide solū ne reddamus opus bac gra-

cilius, sorsum-producentes ultra fidem ; & dein', turbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sistano ; omnia enim tutè se-habebunt : transpone Octam, advolvatur & Parnassus. En ! iterum consendam. Bene habet ; video omnia, Ascendito jam & tu. CHAR. Porridge manum, ô Mercuri ; nam ascendero-facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, & tutum esse, & spectandi-studiosum. Sed prohende dextram meam ; & cave ne pedem-ponas in lubrico. Euge ! ascendisti & tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspiciens speculare omnia.

4. Video terram plurimam, & lacum quandam magnum circumfluentem, & montes, & fluvios Cocytus & Pyriphlegethonte maiores ; & homines omnino parvos, & quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nötior' quam nil effectum sit nobis ? Sed frustra transmovimus Parnassum *cum* ipsa Castalia, Octamque, & alios montes. MER. Quamobrem ? CHAR. Video ego nihil perspicuo e sublimi. Volebam autem videre non solum urbes montesque ipsos, ut in tabulis geographicis, sed ipsos, etiam homines, & quæ faciunt, & quæ dicunt ; sicut eum primum occurrens, vidisti me ridearem, & interrogabas me, quid ridearem. Auditâ enim ridiculâ quâdam re, delectabar supra modum. MER. Quid verò erat hoc ? CHAR. Ad cenam, opinor, quispiam vocatus ab amico quodam, " *Maxim* ; inquit, *veniam in crastinum diem* ;" &, inter hac verba, tegula tecto delapsa, nescio an aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censo vero & nunc descendendum, ut me hūs videam & audeam. MER. Quietus esto ; medebor enim ego tibi & huic rei, & brevi te reddam perspicacissimum, sumptio ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Die medò. MER. *Abstuli* verò *caliginem oculis*,

oculis, quæ prius inerat, ut bene dignoscas sive Deum
sive hominem. CHAR. Quid est? MER. Jamne vides?
CHAR. Mirificè! Cæcus erat Lynceus ille, quâ col-
latus ad me: quare tu, quod superest, prædoceto me, &
respondeto interroganti. Sed vîn' tu, ut ego etiam in-
terrogem te juxta Homerum, ut intelligas neque ipsum
me esse negligentem *carminum* Homeri? MER. Et
unde possis tu scire aliquid illius, cum sis nauta semper,
& remex? CHAR. Vidēn'? Opprobrium est hoc in
artem *meam*: ego verò, cum illum jām mortuum trai-
cerem, multa decantantem audiens, etiamnum nonnulla
memini. Et sanè tempestas non parva tunc nos depre-
kendit. Cum enim coepit canere navigantibus carmen
quoddam non admodum faustum (*in quo descriptum erat*)
“Quomodo Neptunus coegit nubes, & excitavit pro-
“cellas omnes, & turbavit pontum, injiciens triden-
“tem, tanquam torynam quandam, & commiscens
“mare multis aliis modis;” cum, inquam, capit hæc
sanere, tum e versibus (*i. e. si versuum ejus*) tem-
pestas & caligo subito incumbens prope medium subver-
tit nobis navem. Quo tempore, & ille (*scil. Homerus*)
nauseabundus evomuit plurima carmina in ipsam Scyl-
lam & Charybdem, & Cyclopem, (*vel potius unâ cum*
ipsa Scylla, &c.) MER. Non difficile ergo fuit retinere
pauca tanto ex vomitu. CHAR. Dic itaque mihi.
Quisnam est ille crassissimus vir, strenuusque, ampliusque;
supereminens homines capite & humeris latis? MER. Est
hic Milo ille e Crotone, athleta. Græci verò plaudunt ei,
quod taurum sublatum fert per medium stadium. CHAR.
Et quanto, ò Mercuri, justiū laudarent me, qui paulo
post corripiens ipsum illum tibi Milonem in naviculam
imponam, quum venerit ad nos luciā superatus a morte
adversariorum invictissimo, neque intelligens quomodo
ipsum supplantet. Et tunc sanè plorabit nobis, re-
cordatus coronarum harum, plaususque. Nunc verò,
in admiratione habitus propter gestationem tauri, infla-
tus est. Quid igitur arbitrabimur? Anne eum expectare
etiam moriturum aliquando? MER. Unde ille re-
cordetur mortis in tanto ætatis vigore? CHAR. Mitte
hunc, paulo post præbiturum nobis risum, cum na-
vigabit,

vigārit, non diutiū valens tollere vel culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius auctor vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius Cambysis*, qui fecit imperium Medorum olim possidentium nunc esse Periarum. Et hic nuper debellavit Assyrios, & expugnavit Babylonem; & nunc videtur expeditionem parare in Lydiam, ut, capte Crœso, imperet universis. CHAR. Ubinam verò est & Crœsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes sunt illæ. Et vidēn' jam Crœsum ipsum sedentem in solio aureo, cum Solone Atheniensi differentem? Vīne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè — CROES. "O hospes Atheniensis (vidisti enim divitias meas, & thesauros, & quantum est nobis auri non impressi, & cæteram magnificentiam) dic mihi quem nam omnium hominum putas esse fœlicissimum?" CHAR. Quid tandem dicet Solon? MER. Bono fissianno: indignum nil, ô Charon. SQL. "O Crœse, pauci quidem fœlices sunt. Ego verò puto Cleobin & Bitona, sacerdotis filios, fuisse fœlicissimos omnium quas novi." CHAR. *Filios, nempe, illius ex Argis* dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum locum fœlicitatis. Quis verò fuerit secundus? SOL. Tellus ille Atheniensis; qui & bene vixit, & mortuus est pro patria. CROES. Ego verò, impune, nonne tibi video esse fœlix? SOL. Nondum novi, ô Crœse, nisi perveneris ad finem vitæ; mors enim, & fœliciter vixisse usque ad finem, sunt certum indicium talium rerum?" CHAR. Optimè ô Solon! quod non oblitus sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Crœsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. Eß autem vir egregiè vatibus deditus. CHAR. Splendidum istud, nimirum, quod resulget subpallidum cum rubore est aurum; nunc enim primùm vidi,

con-

continuò de eo audiens. MER. Istud, ô Charon, est celebre illud nomen, & cujus gratiâ *tantopore*-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nōsti, quot bella *sunt* propter hoc, & insidiæ, & latrocinia, & perjuria, & cædes, & vincula, & longinqua navigatio, & mercaturæ, & servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt ab ære! Novi enim æs, cum-exigam, ut nōsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen & hoc e terra *provenit*, sicut plumbum, & alia. CHAR. Narras obstinatam quandam hominum fluttiā, qui tanto amore amant rem pallidam gravēmque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Crœsum, & barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Crœse, num putas Pythium
 " quid indigere lateribus hisce? CROES. Ita, per Jo-
 " vem: nullum enim est ei Delphis tale donarium.
 " SOL. Arbitraris igitur *te* Deum beatum reddere, si
 " inter alia possideat & lateres aureos. CROES.
 " Quidni? SOL. Narras mihi, ô Crœse, multam in
 " cœlo paupertatem, si opportuerit eos, *nempe*, *Deos*,
 " mittere-qui-advehant aurum ex Lydia, si quando de-
 " siderent. CROES. Ubinam enim nascitur tantum
 " auri, quantum apud nos? SOL. Dic mihi, num
 " ferrum in Lydia nascitur? CROES. Non prorsus
 " aliquid. SOL. Estis igitur indigi potioris metalli.
 " CROES. Quomodo *est* ferrum melius auro? SOL.
 " Discas, si, nil ægrè-ferens, responderis. CROES. In-
 " terroga, ô Solon. SOL. Utrum meliores *sunt* qui
 " servant aliquos, an qui ab iisdem servantur CROES.
 " Qui servant proculdubio. SOL. Num igitur, si
 " Cyrus, ut quidam ferunt, adoratur Lydos, facies tu
 " exercitiū gladios aureos, an fuerit ferrum tunc neces-
 " sarium? CROES. Ferrum haud-dubiè. SOL.
 " Et, nisi hoc comparaveris, aurum iverit ad Persas
 " captivum. CROES. Bona verba, ô homo! SOL.
 " Ne

" Ne sancte sic fiant haec, precor. Vidēris ergo confiteri
 " ferrum esse praestantius. CROES. Jubēsne ergo me
 " consecrare Deo lateres ferreos; aurum verò retro
 " rursus revocare? SOL. Neque indigebit ille ferro:
 " sed, sive æs dicaveris, sive aurum, consecraveris qui-
 " dem id possessionem aliquando, & praedam aliis,
 " scilicet Phocensibus, aut Boeotiis, aut Delphis ipsis, aut
 " latroni cuiquam tyranno: Deo verò parva est cura
 " aurificum vestrorum. CROES. Oppugnas tu semper
 " divitias meas, & invides." MER. Non fert, ô
 Charon, Lydus iste libertatem *Solonis*, & verborum ve-
 ritatem; sed pauper homo non trepidans, & liberè di-
 cens quod videtur, apparet ei res *prorsus* nova. Re-
 miniscetur verò Solonis paulò post, quum oportebit
 ipsum captum sursum agi a Cyro in rogum: nuper
 enim audivi Clotho perlegentem quæ cuique destinata-
 sunt. In quibus scripta fuere & haec, " Crœsum
 " quidem a Cyro capiendum, Cyrum verò ipsum mori-
 turum e Messagetae illa." Vidēsne Seythicam
illam, in equo albo equitantem? CHAR. Video, per
 Jovem. MER. Tomyris est illa; & haec, abscissa Cyri
 capite, injiciet *idem* in utrem sanguine plenum. Vidēsne
 verò & filium ejus, scilicet *Cyri*, juvenem? Cambyses est
 ille. Regnabit hie post patrem, atque inceptis frustra-
 tus mille modis & in Libya, & Aethiopia, tandem in-
 sani cor�ceptus, quod occiderit Apim, morietur. CHAR.
 O res multo risu dignas! At quis nunc eos vrl aspicere
 sustineat, alios adeò despicientes? Aut quis erederet
 quod, paulò post, hic quidem captivus erit; ille verò
 caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille palli purpureâ sub-
 strictus, ille diadematè *indutus*, cui coquus, pisco dissecto,
 tradit annulum, *in insula circumstua*, gloriatur verò
 esse rex cuiquam? MER. Bellè parodiam struis, ô
 Charon: sed Polycratem vides, Samiorum tyrannum,
 qui putat se esse felicem. Sed & hic ipse, proditus
 Orientis satrapæ a Mæandrio famulo illo assistente, palo-
 infigetur miser, excidens felicitate in temporis puncto.
 Audivi enim & haec a Clotho. CHAR. Euge, ô
 Clotho! Fortiter, ô optima, absconde & ipsos & capita,
 & palis infigitos, ut cognoscant tandem se esse ho-
 mines.

mines. In tantum verò tollantur, ut-pote ex altiori-*fas* u
gravius casuri. Ego verò tunc ridebo, eum agno-vero
quemque eorum nudum in navigio *mes*, ferentes neque
vestem-purpuream, neque tiaram, neque folium aureum.

9. Et horum quidem *res* ita se habebunt.—Vidēn' autem, ô Charon, multitudinem illam; alios eorum
navigantes, alios belligerantes, alios litigantes, alios
terrā-coientes, alios scenerantes, alios mendicantes &
CHAR. Video variam quandam turbam, & vitam tu-
multu plenam, & urbes eorum apum examinibus similes,
in quibus quisque quidem proprium quendem habet ac-
culeum, & vicinum pungit. Fauci verò quidam, velut
crabrones, agunt rapiūntque inferiorem *quemque*. At
turba illa circumvolans eos ex occulto, — quinam sunt &
MER. Spes, ô Charon, & timores, & amentiae, & vo-
luptates, & avaritiae, & iræ, & odia, & familia. Ex his
verò inscitia infra quidem commixta-est iis; & per Ja-
vem, odium etiam simul-degit *cum* illis, & ira, & zelo-
typia, & imperitia, & perplexitas, & avaritia. Timos
verò, & spes supra eos volitantes, ille quidem incidentia
territat aliquando, & trepidare facit; haec verò, *nempe*,
spes, suspensæ supra caput, quando quis maximè putat
& eas prehensurom, avolantes abeunt, linquentes illos
inhiantes, *idem passos* quod vides Tantalum etiam apud
inferos ex aqua patientem. Si verò oculos intenderis,
aspicies Parcas etiam in alto fufum cuique adentes, unde
contigit omnes suspendi e filis tenuibus. Vidēsne quaes-
quædam araneorum-fila descendentia in unumquemque a
fuis. CHAR. Video tenuæ prorsus filum innexum ut
plurimum unicuique, hoc quidem illi, illud verò aliū.
MER. Ita, ô portitor: nam destinatum-est illi interim
ex hoc *fīlo*, huic vero ex alio; & hunc quidem haere-
dem-fieri illius, cuius filum est brevius; illum verò
hujus rursus; implexus enim ille tale quiddam denotat.
Vidēn' igitur omnes suspensos a tenaci *fīlo*? Et hic qui-
dem, subtractus in altum, sublimis est, & paulù post,
rupto lino, cum non amplius resistere-poterit ponderi,
decidens ingentem dabit sonitum: ille verò, paululam
sublatus a terra, etiam si cadat, jacebit sine strepitu,
ruinâ ejus vix a-vicinis auditâ. CHAR. Haec, ô Mer-
curi, sunt prorsus-ridicula.

10. MER.

10. MER. Non equidem potes, ò Charon pro dignitate (*i. e. ut merentur*) dicere, quam sint ridicula & præcipue vehementia eorum (*i. e. bonum*) studia. & quod ipsi in media spe abeunt, ab optima morte abrupti. Sunt verò, ut vides, nuncii ejus ministriique permulti, epiali, & febres, & tabes, & peripneumonia, & gladii, & latrocinia, & cicutæ, & judices, & tyranni: & nil omnino horum subit eos (*i. e. eorum mentes*) dum bene-agunt (*i. e. prosperi sunt*). Cum verò dejecti fuerint, tum illud iis in ore frequens est, Obe, &, Væ, vae, & Hei mibi! Si verò statim ab initio considerarent, quod & ipsi sunt mortales, & quod in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si bæc considerarent*) & prudenteriis viverent, & mortui minus angerentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet & abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia nunquam expectarant se abreptos fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, arbitraris, non faceret ille, potius quam domum edificaret, qui studiose domum extruit, & operarios urget, si certior fieret quod illa (*scil. domus*) habebit ubi finem (*i. e. perficietur*) at ipsum, imposito jam testo, decessurum, relicta hæredi ejusdem fruitione, cum ipse miser ne vel cœnârit in ea? Et porro ille, qui quidem gaudet quod uxor peperit sibi masculam prolem, & convivio excipit amicos propter hoc, & imponit puer patris nomen, si hic, inquam, sciret, quod puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa falsi bujus gaudii est, quod spectat quidem illum alium in filio fortunatum, nemp̄, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium ad rogam, neque novit a quali filio suspensus erat ipsi. Vide sine verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde vero, prius quam iis fruantur, avocatos ab incurrentibus nuncius & ministris illis, quos nominavi? CHAR. Video bæc omnia; & reputo apud me, quidnam in vita sit iis ju-
cundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fœlicissimi, extra instabilitatem, & ut dicis (*i. e.* ut dici solet) ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, scil. timores, & tumultus, & odia, & insidias, & iras, & adulaciones; omnes enim *reges* versantur cum his. Omitto luctus, & morbos, & affectus, planè dominantia ipsis ex æquo cum cæteris hominibus, quoniam quidem tempus recensendi mala horum (scil. regum) esset idem ac tempus considerandi qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam homines mihi visi-sunt esse similes, totaque eorum vita. Jámne unquam vidisti bullas in aqua exsurgentibus sub impetuoso-desfidente aliqua scatebra? Illos dico inflatos-tumores, e quibus spuma cogitur. Quædam igitur ex-iis bullis parvæ sunt, & statim ruptæ evanuerunt; aliæ verò diutius durant, & accendentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. At deinde quidem, & illæ permagnaæ tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; & hi quidem habent momentaneam & fluxam inflationem; illi verò, simulac constituti-sunt, esse-desierunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimulasti tu homines nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant; & ut æmulentur inter se, contendentes de imperiis, & honoribus, & possessionibus, quæ omnia oportebit ipsis relinquentes ad nos descendere, habentes unum tantum obolum. Vísne igitur, quoniam sumus in hoc excenso-loco, ut vociferatus quam maximè possum adhorter eos, “abstinere quidem a vanis laboribus, “vivere autem, semper habentes mortem ante oculos,” dicens. O vani, quid solliciti-estis de his rebus? Define laborare, non enim vivetis in aeternum. Nil eorum quæ hic splendida sunt sempiternum est; neque quisquam mortuus poruerit-ausserre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, & agrum, & aurum, semper esse aliorum, & dominos mutare—

vare — Si inclamarem hæc & similia ipsis ex loco unde audiri possim, nonne putas vitam magnopere adjutans fore, & homines futuros longè prudentiores? MER. O beate, non nostri, quomodo ignorantia & error disponuerint eos; adeò ut aures jam possint ipsis aperiti ne vel terebro, obturárunt eas tam multâ cerâ, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiam si tu clamando trumperis? Quod enim Lethe potest apud vos, idem hic præstat ignorantia. At vero sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspicerunt, & quales sint dijudicârunt. CHAR. Ergo inclamare velim *vi!* illis. MER. Supervacaneum est dicere iis hæc quæ sciunt. Videamus ut absentes & vulgo derident ea quæ sunt, & nequaquam iis delestantur, sed apparent *vi!* jam meditantes fugam a vita ad vos? Quippe odio-habentur ab hominibus, quod redarguant eorum imperitiam. CHAR. Euge, ô generosi! — At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi. — Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (& id mihi cum ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre corporum repositoria, ubi defodiunt *eadem*. MER. Vocant talia, ô Charon, monumenta, & tumulos, & sepulchra. Sed vidēn' aggeres illos ante urbes, & columnas, & pyramidas? Illa omnia sunt cadavérum receptacula & corporum-reconditoria. CHAR. Quid ergo illi coronant daxa, & unguento inungunt? Alii vero, constructio rogo ante tumulos, & effossâ foveâ quâdam, adoléntque sumptuosas illas coenas, & infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc sunt ad eos qui in oreo sunt. Credunt vero umbras remissas ab inferis coenare quidem, ut eunque iis possibile est, circumvolitantes nidorem & fumum; bibere vero mulsum e fovea. CHAR. Illōsne adhuc bibere, aut edere, quorum calvariae sunt aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nostri itaque tu, an semel subterranei facti possint amplius redire. Quin & ego, ô Mercuri, patrer

rer prorsus-ridicula, non paucis negotiis occupatus, si oporteret me non solum deducere eos, sed etiam reducere rursus, postquam-biberint. O stulti *præ-amentia!* nescientes quantis terminis res mortuorum & vivorum discretæ-sunt, & quales sunt *res apud nos*; & quòd, *Et tumulo-carens vir, quique sortitus est tumulum, pariter mortuus est.* *Irus* verò, *imperatōrque Agamemnon,* sunt in eodem bonore. *Puer autem Ibetidis pulchricomix est æqualis Theristæ.* Omnes verò sunt pariter caduca capita mortuorum, nudique, aridique, per asphodelo-consum pratum. MER. O Hercules, quam multum Homeri exhaustis! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Vidésne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus-est Ajax in littore Rhœteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de quibus infra audimus, nempe, Ninum Sardanapali, & Babylonem, & Mycenæ, & Cleonas, & Ilium ipsum. Memini enim quòd-trajeci illinc plurimos, adeò-ut per decem totos annos ne navim-subduxerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam everfa-est, & nullum ejus vestigium adhuc reliquum manet; nec dicere-possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene-turrita, illa circumdata magno mænium-ambitu; & ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenæ, & Cleonas, & præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant bæ urbes: nunc verò interierunt & ipsæ. Moriuntur enim, ô portitor, & urbes quemadmodum homines; &, quod est incredibilius, tota etiam flumina. Ergo Inachi ne-vel monumentum adhuc restat in Argo. CHAR. Vah, quæ-laudes, Homere, & quæ-nomina! *Iliam Sacrum, & latas-vias habens, & pulchre-strucæ Cleonæ.*

15. Sed, inter sermones *nostros*, quinam sunt illi belantes, aut cuius *rei gratiâ* occidunt se mutuò? MER. Argivos vides, ô Charon, & Lacedæmonios, & Othryadem imperatorem illum semimortuum inscribentem

trophæum sanguine suo. CHAR. Quâ verò de re bello
lum est iis, ô Mercuri. MER. De eo ipso agro in quo
pugnant. CHAR. O amentiam! qui non sciunt quòd,
etiam si eorum unusquisque possideat totam Pelopon-
nesum, vix tamen acceperit spatium pedale ab Æaco.
Colent verò agrum hunc aliás alii, sæpe aratro revel-
lentes trophæum illud e sedibus. MER. Hæc quidem
ita se habebunt. Nos verò jam descendentes, & rursus
bene disponentes montes hōscē in locum suum, disce-
damus, ego quidem ad quæ missus sum, tu verò ad
navigium; veniam verò tibi paulò post, & ipse mortuos-
deducens. CHAR. Bene fecisti, ô Mercuri; semper
scriberis beneficuſ: profeci enim quodammodo per te
in-bac peregrinatione.

O quales sunt res infelicitum hominum! nempe, re-
ges, lateres aurei, hecatombæ, pugnæ! nulla verò ha-
betur Charontis ratio.

DIA

DIALOGORUM
 LUCIANI
 SAMOSATENSIS.
 LIBER II.

DIALOGUS I. *De Somnio: seu, Vita Luciani.*

NUPER quidem desieram in ludos ire, cum essem
 ætate jam adolescens. Pater verò dispiciebat,
 cum amicis, quid insuper doceret me. Doctrina itaque
 videbatur plerisque indigere, & labore multo, & tem-
 pore longo, & sumptu non exiguo, & fortunâ splen-
 didâ; nostras autem res & tenues esse, & postulare su-
 bitum quoddam subsidium. Si verò didicissem artem
 aliquam *ex mechanicis hisce (ut vocantur) primùm*
 quidem *me ipsum statim habiturum sufficientia alimenta*
 ab arte, & non-diutiùs fore domi-pastum, cum essem
 tam-ætate-provectus: non multò verò post *me etiam*
 exhilaraturum patrem, semper referendo quod-prove-
 niret *ex industria mea*. Caput igitur secundæ delibe-
 rationis proponebatur; *nempe, quænam effet optimæ*
 ars, & facillima ad-discendum, & viro libero digna, &
 promptum habens apparatus sumptum, & sufficientem
 proventum. Alio igitur aliam laudante, ut quisque
 habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel
 experientia, pater, converfis-oculis ad avunculum (avunculus
 enim *meus a matre tum aderat, existimatus optimus*
esse statuarius, & lapidum expolitor inter maximè
celebres) “ Non fas (inquit) aliam artem prævalere, te
 “ præsente; sed abducito hunc (commonstrans *me*)
 “ & assumptum doceto esse bonum lapidum opificem,

“ & concinnatorem, & statuarium : potest enim vel
 “ hoc, fœliciter se-habens, ut nōsti, a natura.” Con-
 jiciebat verò id e ludicris a me confitit e cera ; cum
 enim dimissus essem a præceptoribus, ceram abradens
 effingebam aut boves, aut equos, aut, per Jovem, &
 homines ; idque consimiliter satis, ut patri videbar ;
 propter quæ accipiebam quidem plagas a præceptorib-
 us. Tunc verò etiam hæc laudi erant in indolem
 meam ; & concipiebant omnes bonam de me spem, ut
 pote qui artem brevè discere-futurus essem, ex illâ fin-
 gendi-facultate. Videbatur igitur simul dies idoneus
 arti auspicandæ, & ego traditus-eram avunculo, non
 admodum, per Jovem, eā-re gravatus : sed videbatur
 mihi a s illa habere & lusum quendam non injucundum,
 & ostendandi occasionem apud æquales meos, si conspi-
 cerer & Deos sculpere, & parvas quasdam imagines
 fabricare, cum mihi, tum illis quibus mallem. Et tunc
 primum illud, ac incipientibus usitatum, contigit.
 Avunculus enim, dato mihi cælo quopiam, jussit me
 leniter attingere tabulam in medio jacentem, addens
 tritum illud, *Initium bonum est dimidium omnis operis.*
 Durius verò impingente me præ imperitia, tabula qui-
 dem est-fracta. Ille verò ægre-ferens, & arripiens
 scuticam quandam prope jacentem, initiavit me non
 mansuetè, neque hortativo-more, adeo ut lachrymæ
 essent mihi artis procēdium. Aufugiens igitur isthinc
 domum abeo, ululans continuò, & oppletus oculos la-
 chrymis : & commemooro scuticam, & ostendebam vi-
 bices, & accusabam nimiam quandam *avunculi* crudeli-
 tatem, addens quòd fecerat hæc præ invidia, ne ipsum
 arte superarem. Matre verò indignatâ, & multùm
 fratri conviciatâ, postquam nox supervenit, dormiebam
 lachrymabundus adhuc, & totam noctem cogitabundus.
 At hoc usque narrata sunt quidem ridicula & puerilia :
 audietis verò, ô viri, post hæc non amplius contem-
 nenda, sed quæ poscunt auditores vel prorsus auscul-
 tandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus*
Somnus venit ad me in quiete, benignam per noctem,
 manifestus ita ut nil veritati deesset. Adhuc itaque,
 vel tantum post tempus, habitusque conspectorum
 restant mihi in oculis, & vox auditorum insonans

est (i. e. insonat auribus meis) erant omnia adeò manifesta. —

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, & strenuè. Parum itaque *abfuit quin* disperperent me contendentes inter se : nam altera quidem jam superabat, & habuit propemodum me totum ; jam *vero* rursus habebar ab altera. Clamabant *vero* ambæ in se invicem ; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-essem ; at illa, quasi *haec* frustra vendicaret *fibi* aliena. Erat quidem altera operaria, & virilis, & comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet : at altera perquam facie-venusta, & habitu decora, & vestitu modesta. Postremò *vero* itaque, permittunt mihi judicare, utri earum mallem me-adjungere.

3. Dura *vero* & virilis illa *sic* prior locuta-est. —
“ Ego, chare fili, ars sum statuaria, quam heri discere
“ coepisti, & domestica tibi, & a-familia *tua* cognata.
“ Nam & avus tuus (addens nomen avi-materni) mar-
“ morarius fuit, & avunculi *tui* ambo, magnoperéque
“ claruerunt per me. Si *vero* velis abstinere a nudis
“ & tricis hujus (alteram indicans) sequi *vero* & coha-
“ bitare mecum ; primùm quidem fortiter alere, &
“ habebis humeros validos ; eris *vero* alienus ab omni
“ invidia, & nunquam abibis in terram externam, re-
“ lictâ patriâ, & familiaribus ; neque laudabunt te
“ omnes propter verba. Ne *vero* averseris corporis
“ *bujusce* frugalitatem, neque vestimenti fordes. Nam
“ & Phidas ille, progressus ab hujusmodi *initiis*, spec-
“ tandum-exhibuit Jovem, & Polycletus Junonem fa-
“ bricavit, & Myron laudatus est, & Praxiteles in
“ admiratione fuit. Hi igitur cum Diis adorantur.
“ Si *vero* ex his unus factus-fueris, quomodo quidem
“ non fies & ipse celebris apud omnes homines ? Ex-
“ hibebis *vero* patrem *tuum* æmulandum, reddes au-
“ tem & patriam spectabilem.” — Talia, atque his
etiam plura, dixit Ars illa (*nempe, statuariz artis
Dea*) hæsitans, & barbarè-pronuncians omnia, studiosè
vero admodum connectens *verba*, & contendens mihi

persuadere. Sed non-ulterius memini ; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera in-hunc-ferme-modum.—“ Ego verò, ô fili, Doctrina sum ; “ consueta jam, & nota tibi, tametsi nondum me ad “ finem expertus-sis. Quanta itaque bona quæsiveris “ marmorarius factus, hæc quidem jam-dixit. Nihil “ enim eris quod non operarius fuerit (*i. e. nil nisi ope-*
 “ *rarius eris*) corpore laborans, & in hoc ponens totam
 “ vitæ spem : obscurus quidem ipse, parvum & abjec-
 “ tum *lucellum* accipiens, sententiâ humilis, reditu ve-
 “ rò tenuis : neque *eris* amicis in-foro-auxiliaris, nec
 “ inimicis formidabilis, nec civibus æmulandus ; sed
 “ unum illud, *nempe*, opifex, & e promiscua plebe
 “ unus ; semper formidans eminentem *quemque*, & co-
 “ lens dicere valentem, leporis vitam vivens, & præda
 “ *ipse* potentioris. Si verò factus-fueris etiam Phidias,
 “ aut Polycletus, & elaborâris mirabilia multa, omnes
 “ quidem laudabunt artem, non erit verò *aliquis ex*
 “ videntibus, si mentem habeat, qui optârit fieri tibi
 “ similis. Qualisqualis enim fueris, censebere mecha-
 “ nicus *tantùm*, & opifex, & manibus-victum-quæritans.
 “ Si verò mihi obsequaris, primùm quidem ostendam
 “ tibi opera multorum virorum antiquorum, enarrans
 “ & gesta mirabilia, & sermones eorundem, reddénsque
 “ *te* (*ut ita dicam*) omnium peritum : & exornabo ani-
 “ mum, quod est *in-te* præcipuum, multis bonisque
 “ ornamentis, *nempe*, modestiâ, justitiâ, pietate, man-
 “ suetudine, æquitate, prudentiâ, fortitudine, pulchro-
 “ rum amore, appetitu erga honestissima. Hæc enim
 “ sunt re vcrâ purus animi ornatus. Nil verò aut an-
 “ tiquum aut nunc agendum latebit te : sed & mecum
 “ providebis quæ opus-sunt ; &, in-summa, brevè do-
 “ cebo te omnia & quotquot divina sunt, & quot hu-
 “ mana. Et qui nunc pauper *es*, filius alicujus (*i. e.*
 “ *nescio cujus*) qui statuisti aliquid de arte adeò illibe-
 “ rali, eris paulò post æmulandus, & invidendus om-
 “ nibus, *utpote* honestatus, & laudatus, & propter op-
 “ tima æstimator, & conspectus a præcellentibus genere
 “ & divitiis ; indutus quidem hujusmodi veste (osten-
 “ dens suam, gerebat autem prorras splendidam) ma-
 “ gistratu

“ gistratu verò, & primo loco honestatus. Et, si ali-
“ cubi peregrineris, nec ignotus eris, neque obscurus
“ in terra aliena ; talia (*i. e. illustria adeò*) tibi ad-
“ dam insignia ; ita-ut unusquisque aspicientium,
“ proximum tangens, monstrarit te digito, dicens, *Hic*
“ *ille est.* Si verò fuerit aliquid studio dignum, & oc-
“ cupaverit amicos tuos, aut totam etiam civitatem,
“ omnes convertent oculos in te. Et, sicubi fortè di-
“ cas quid, auscultabunt plurimi inhiantes, admirantes,
“ & fœlicem-prædicantes te propter-vim sermonum, &
“ patrem tuum propter fortunam. Quod verò dicunt,
“ scil. “ quòd quidam fiunt immortales ex homini-
“ bus,” id tibi adjiciam. Si etenim decesseris ipse e
“ vita, nunquam defines adesse eruditis, & verlari cum
“ optimis. Vidésne Demosthenem illum, cuius filium,
“ & quantum ego reddidi ? Vidésne Æschinem, qui
“ filius fuit tympanistriæ ? At tamen Philippus colebat
“ eum per me (*i. e. meā operā.*) Socrates verò, & ipse
“ educatus sub statuaria hæc, quamprimum intellexit
“ meliora, & ab ea aufugiens transit ad me, audīn’ ut
“ ab omnibus decantetur ? Rejiciens verò tantos illos,
“ talēsque viros, & gesta splendida, & orationes graves,
“ & habitum decorum, & honorem, & gloriam, & lau-
“ dem, & sedes-primas, & potentiam, & imperia, &
“ celebrem esse propter sermones, & beatum-prædicari
“ propter prudentiam (*rejiciens, inquam, hæc*) induēs-
“ que tuniculam sordidam, & resumes habitum servi-
“ lem, & habebis in manibus vētes, & scalpra, &
“ cæla, & malleos ; deorsum in opus inclinatus, ab-
“ jectus ipse, & abjecta-affectans, & omni modo de-
“ missus ; nunquam caput-erigens, nihil aut virile aut
“ liberum cogitans, sed providens quomodo quidem
“ opera erunt tibi proportione-concinnia, & speciosa,
“ minimè verò sollicitus, quomodo eris ipse concin-
“ nusque & ornatus ; sed reddens teipsum faxis *ipfis* de-
“ spectiorem.”

5. Illâ hæc adhuc dicente, ego non expectans finem
orationis, sed, assurgens, sententiam-tuli : &, relicta
deformi illâ, & operariâ, transivi ad Doctrinam, lætus
admodum ; & præcipue, quum scutica venit mihi in
mentem, & quòd pridie statim inflixerat plagas non

paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, & manus complodebat, & dentibus infrendebat: postremò verò diriguit, & mutata est in saxum, quemadmodum audimus de Niobe. Si verò passa est incredibilia, ne diffidite *mibi*; somnia enim mirifica sunt. Altera verò, ad me aspiciens, inquit, “ Remunerabo igitur te pro justitia, quòd reclè “ dijudicaris hanc causam. Et jam adesto, ascende “ currum hunc (ostendens currum quendam alatorum “ quorundam equorum Pegaso similiū) ut videas qua-“ lia & quanta non, secutus me, ignoratus eras.” Postquam verò ascendi, illa quidem agitabat, & aurigabatur. Ego verò sublatus in altum, & incipiens ab ortu, usque ad occidentem contemplabar urbes, & gentes, & populos, quemadmodum Triptolemus ille semi-
nans & ipse aliquid in terram. Non-jam verò memini, quid seminatum illud erat; sed hoc solum, quòd homines ex imo suspicientes laudabant me, & illi, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, & me illis laudantibus, reduxit iterum non-amplius indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque & patrem meum stantem, & expectantem, ostendit ei vestitum illum, & me, qualis (*i. e. quām pulcher*) venerim; submonuitque eum, qualia (*i. e. quām iniqua*) propemodum statuissent de me.

6. Memini me hæc vidisse, cum essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum hæc narro, “ O Hercules (dixerit aliquis) quām “ longum & judiciale est hoc somnium!” Tum succi-
nuerit aliis, “ Hyemale est somnium, cum noctes sunt “ longissimæ; aut forsan trinoctiale, ut est & Hercules “ ipse. Quid ergo venit illi in mentem, ut-nugaretur “ talia (*i. e. sic*) apud nos, & memoraret noctem pue-“ rilem, & vetera jámque obsoleta somnia; omnis enim “ frigida narratio insipida est. Num suspicatus est nos “ esse quosdam somniorum aliquorum interpretes?”—
Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipfi, nempe, & illud in domo paterna, & cætera deinceps somnia, nugari voluit, sive,
inter-

interpretandum quid proposuit. Nōstis enim quōd-enarravit visionem, non *ut simulationem* (*i. e. non quaſi simulare, ſive obscurum quid proponere vellet*) neque quaſi conſcius ſe nugari in iis rebus: & hoc, in bello & rerum desperatione, circumſtantibus *jam* hostibus: ſed narratio illa habuit & utile quiddam. Enarravi proinde ego hoc vobis Somnium, eā gratiā, ut adolescentes convertantur ad prætantiora, & Doctrinam amplectantur; & præcipue, ſi quis eorum præ inopia malè-statuat, & ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quōd & ille, cum-audierit narrationem *banc*, confirmabitur, proponens ſibi me ſufficiens exemplum, dum-confiderat, qualis quidem cum-efsem, proripi *tamen* ad pulcherrima, & Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenerim, *adſum* obscurior nullo faltem ſtatuario, etiamſi nil aliud.

DIALOGUS II. Deorum Concio.

JUP. **N**E amplius, ô ſuperi, ſuſurretiſ, neque in angulos converſi in aurem alii-aliiſ fermones communicetis, *utpote-indignantes*, quōd indigni plurimi particeps ſunt nobifcum convivii. Sed quoniam concilium confeſſum-efit *vobis* de hīſce *rebus*, apertere dicat unusquisque quæ ſibi videntur, & accuſet. Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò efit de inquiliinis & hospitibus. MOM. Ego Momus, ô Jupiter, ſi permiferis mihi dicere. JUP. Præconium jam permittit; quare nil indigebis me (*i. e. meo permiffu.*) MOM. Dico igitur, noſtrūm nonnullos atrocia facere, quibus non ſufficit ſemet factos-ſuiſſe Deos ex hominibus, ſed putant ſe-præſtare nil magnum neque juvenile (*i. e. forte*) niſi reddiderint & pediſſequos & famulos fuos honore-pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui poſſum. At nōrunt me omnes, quām ſum lingua liber, quōd que nil eorum reticebo quæ non decorē fiunt. Reprehendo enim omnia, & apertere dico quæ mihi videntur, neque timens quempiam, neque

sententiam celans præ verecundia : quare plerisque & molestus videor, & naturâ calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, & proclamatum-est, & tu, ô Jupiter, concessisti cum licentia loqui, dicam *sanè* nil reformidans.— Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum confessus, & quòd ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *bi, inquam,* subvexerunt insuper in cœlum & ministros, & thiasi-fodales, & adscriperunt eos *Deorum numero.* Et nunc, æquè ac nos, cum portiones factâ-distributione possident, tum participes-sunt sacrificiorum ; & hoc, ne-quidem persolventes nobis pensionem-inquilinis-solvendam. JUP. Dicito, ô Mome, ænigmaticè nihil, sed dilucide & apertè, addens & nomen. Nunc enim oratio tua in medium projecta-est, ita-est, ita-ut multos assimulemus, & dictis *tuis* adaptemus, alias alium. Oportet verò concionatorem-liberum nil tergiversari in dicendo.

z. MOM, Euge, ô Jupiter ! quòd & cohortaris me ad linguae libertatem. Facis enim hoc re verâ regiè & magnanimitate : quare dicam & NOMEN.—Generosissimus itaque Bacchus ille, semihomo tantum, nec astrape-materna Græcus, sed Cadmi Syrophœnicis, cuiusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum ; omnes enim, opinor, videtis quâm naturâ mollis sit, & effeminatus ; semi-insanus, & a summo-mane merum spirans. Hic verò idem adscivit nobis vel totam curiam, &, adducto choro suo, adest, & Deos fecit Panem, & Silenus, & Satyros rusticos quispiam, atque caprarios plerosque, homines saltatores, & formis monstrosois ; quorum alter quidem (*nempe Pan*) cornua habens, &, quantum est a medio ad imum, capræ similis, & barbam profundam demittens, parum differt-ab hirco ; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerisque asino, Lydus, inquam, ille : Satiri verò sunt alii, auribus acuti, calvi & ipsi, & cornigeri (qualia cornua nascentur hœdis nuper natis) Phryges quidam. Habent verò omnes & caudas. Videlis quales nobis Deos facit generosus ille ? Anne-deinde miramur, si homines nos

con-

contemnunt, videntes ridiculos adeò & monstruosos Deos? Omitto verò dicere, quòd adduxit & mulieres duas, alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus & coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit & *ejusdem*, *nempe*. Erigones, eanem ; & hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quémque dilexit, catellum. Nónne hæc videntur vobis contumelia, temulenti-petulantia, & ludibrium ? — Audite verò & alios (*i. e. de aliis.*)

3. JUP. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule : video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, & suscitat ægrotos e morbis, & *est pretio-æqualis multis aliis*. Hercules verò, qui *est* meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nîl aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra & teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur & me reumagis peregrinitatis ? MOM. Licet quidem in Creta audire non solùm hoc, verùm dicunt & aliud quidam de te ; & ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus inter-Achæos, qui dicitant te supposititum esse — Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fæminis* commixtus, & ad eas descendens in aliâs aliâ formâ præbuisti principium talium delictorum, & causam cur cœtus noster nothis-compleretur. Adeò ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum te diffingeret, aurum cum-esses ; & pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complevisti cœlum semideis hisce ; non enim aliter dicere possum. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subito audierit, quòd Hercules quidem exhibitus *est* Deus ; Eurystheus verò, qui ipsi imperabat, *est* mortuus ; & quòd propè se *invicem sunt templum quidem* Herculis famuli, & Eurysthei domini ejus sepulchrum tantum. Et rursus, Bacchus quidem

The-

Thebis est Deus ; consobrini verò ejus, Pentheus, Actæon, & Learchus hominum omnium sunt miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus rebus, & conversus-es ad mortales, imitati-funt te omnes ; & non solum mares, sed, quod est turpisimum, fœmineæ etiam Deæ. Quis enim non novit Anchisen, & Tithonum, & Endymionem, & Jasonem, & cæteros ? Quare volo hæc omittere : longum enim esset reprehendere singula.

4. JUP. Dicas nihil, ô Mome, de Ganymede : nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam ejus. MOM. Ergo non dixero de aquila, quòd & hæc in cœlo est in sceptro regio confidens, & solum-non nidificans super capite tuo, Deus esse existimatus. An omittemus & hanc, Ganymedis gratiâ ? Sed Attis hic, ô Jupiter, & Corybas & Sabazius, unde, inquam, hi nobis sunt-accerfiti ; aut Mithres ille Medus, ille gerens candyn & tiaram, nec voce græcissans, adeo-ut non intelligat, si quis ei præbibat ? Scythæ ergo & Getæ, hæc videntes horum dedecora, nobis longum valere jussis, immortales-faciunt & ipfi, & Deos suffragiis-creant quoscunque volunt, eodem modo quo & Zamolxis ille, servus cum-esset, adscriptus-est Deorum numero, nescio quomodo latens (i.e. clam nos.) Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, & linteis amiclé, quisnam es, ô optime, aut quomodo, latrator-cum sis. Deus esse dignaris ? Taurus verò hic Memphis, versicolor hic, quid sibi volens adoratur, & oracula-edit, & prophetas habet ? Pudet verò me nominare ibidas, & simias, & hircos, & alia multo magis ridicula, nescio quomodo ex Ægypto in cœlum-confertim-intrusa. Quæ numina quomodo vos, ô Dii, sustinetis, videntes eadem adorari ex æquo, aut etiam magis quam vos ipfi ? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua ? JUP. Turpia hæc reverâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata (sive mysteria) sunt, & non omnino oportet te sacris-non-initiatum deridere ea. MOM. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos esse Deos, canicipites verò canicipites.

5. JUP. Omitte, inquam, ea de Ægyptiis : aliás enim

enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, &, quod maximè angit me, Amphilochum ; qui, cum sit filius scelesti & matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, & præstigiatorem-agens pro obolis duobus. Tu igitur, ô Apollo, non amplius æstimaris, sed jam vaticinatur omnis lapis, & omnis ara, quæ perfusa-fit oleo, & coronas habeat, & homine præstigiatore abundet ; quales *nunc dierum* sunt plurimi. Jam *enim* & Polydamantis athletæ statua medetur febricitantibus in Olympia, & Theaginis in Thafo, & sacrificant Hectori in Ilio, & Protefilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, & sacrilegium ; &, in-summa, *homines* despexerunt nos, rectè facientes. — Atque hæc quidem sunt quæ dicere volui de nothis & adscriptitiis. — Cæterum ego, audiens jam multa etiam peregrina nomina *numinum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, risu-indulgeo propter hæc etiam. Nam ubinam est illa multùm celebrata virtus, & natura, & fatum, & fortuna, fundamento carentia, & vana rerum vocabula, a philosophis, fatuis hominibus, excogitata ? Et quanquam sint tumultuaria (*i. e. temere facta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut *nemo* velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, & quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum ? Novi enim quod & tu audis *de bis* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, & sibilantes ; præcipue eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione ; & oportet nos cohibere ex-iis plurima, ne supra-modum fiant, (*i. e. crescant.*)

DECRETUM. Bonâ fiat Fortunâ.

6. **C**oncione legitimâ coactâ, septimo die mensis instantis, Prytanum-agebat Jupiter, & praefidebat Neptunus ; præfectum-agebat Apollo, scribam agebat Momus Noctis-filius ; & sententiam dixit Somnus. — QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, mimimè digni nobiscum participes-esse civitatis hujuscem, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cœlum, adeò ut convivium nostrum sit plenum tumultuosâ turbâ multilinguium quorundam, & undique-collectorum : defecit verò ambrosia, & nectar, ita ut cotyla jam sit (*i. e. estimatur*) minæ, propter multitudinem bibentium : alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censent seipso prima-sede, præter omnia patria (*i. e. contra mores patrios*) & volunt præponni *nobis* in terris : propter hæc omnia, VISUM ESTO Senatui Populóque Cœlesti, concilium quidem cogi in Olympo circa solsticium hybernum ; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu qui fuit sub Saturno, quatuor verò ex duodecim, & inter eos Jovem. Ipsos verò hōscē arbitros sedere, suscepto legitimo juramento per Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum-confessum*. Illos autem venire, adducentes testes juratos, & indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò rem ex-pendentes, vel declarabunt eos esse Deos, vel ablegabunt ad sepulchra sua, & repositoria majorum. Si verò quis e non-probatis, & ab arbitris semel segregatis, deprehensus-fuerit in cœlum ascendens, eundem in tartarum præcipitari. Quemque verò exercere suam artem ; & neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa : sed deligentem unum quiddam, vatem esse, aut citharœdum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quæ non nōrunt. Quotquot verò jam immerito habitu-funt-digni templis aut sacrificiis, simulachra quidem illorum everti ; substitui verò, vel Jovis, vel Junonis, vel Apollinis, vel cuiuspiam alterius ;

alterius; civitatem verò *suam* aggerere illis tumulum, &, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audisse præconium, & noluerit venire ad arbitros, damnanto desertam ejus *causam* — JUP. Hoc quidem est justissimum nobis Decretum, ô Mome ; &, cuicunque *ita* videtur, protendat manum. Ita verò potius fiat : novi enim *quod* complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, & demonstrationes claras, *nempe*, nomen patris, & matris, & unde, & quomodo factus-fit Deus, & tribum, & curiales. Ita-ut, quicunque non exhibebit *hæc omnia*, nil curæ-erit arbitris ; etiam si quis in terris ingens habeat templum, & quamvis homines Deum esse arbitrentur.

DIALOGUS III. *Timon, sive Misanthropus.*

TIM. **O** Jupiter philie, & hospitalitie, & sodalitie, & domestice, & fulgorator, & jusjurandice, & nubicoge, & grandifone, &, si te quid aliud attoniti vocant poetæ ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, & imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, & gravifremum tonitru, & ardens, & candens, & terrificum fulmen ? Hæc enim omnia apparent jam nugæ, & fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, & eminus-feriens, & promptum telum, nescio quomodo, penitus *extinctum*-est, & frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citius ellychnium metueret, quam flammam cuncta-domantis fulminis ; titionem adeò quempiam videre iis intentare, ut ex eo ignem quidem non formident, aut fumum ; sed putent se accepturos hoc solum *incommodi e-vulnere*, quod maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-fit jam & Salmoneus ille tibi obtonare, non prorsus *justæ-fiduciæ-expers*, *se id impune ausurum*, quippe, contra Jovem adeo irâ-frigidum, *cum sit ipse ad-facinora-promptus*, & gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis ? qui neque

neque pejerantes audias, nec injusta-agentes observes, sed lippias, & hallucineris ad ea-quæ patrantur, & auribus obsurdueris, quemadmodum senio-confecti. At qui ita te affectum esse credere par est, quoniam, cum juvenis adhuc essem, & animo-acer, & ira vigens, plurima faciebas contra injustos & violentos ; nec unquam erga eos inducias tunc agebas : sed semper prorsus occupatum erat fulmen, & incutiebatur ægis, & fragorem edebat tonitru, & continuò immittebatur fulgur, quasi telorum-ex-alto-jaculatio. Sed & terræ-motus fuere tunc instar-cribri frequentes, & nix cumulatim, & grando in-morem-saxorum ; &, ut tecum magnificè differam, pluviaque fuere effusæ, & impetuosæ, & gutta quælibet, quasi flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit in Lycorem, servans fuscitabulum quoddam feminis humani, idque, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non amplius sacrificante tibi aliquo, neque statuam tuam coronante, nisi quis obiter in ludis-Olympicis ; & hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generofissime, paulatim teSaturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu, altifremus ille, piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille tu, & gigantum-extinctor, & Titanum victor, sedebas, dum-circumtondereris capillos ab iis, quanquam fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc a te negligenter adeò despici, aut quando tantam iniquitatem punies ? Quot Phaethontes, aut Deucaliones, sufficient ad puniendam tam inexhaustam vitæ insolentiam ? Nam ut, omissis communibus, dicam mea ; ego, qui in sublime evexit Atheniensium, & divites reddidi e pauperrimis, & opem tuli egenis omnibus, vel potius confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non amplius agnoscor ab iis, neque aspiciunt me, qui antea verebantur, & adorabant, & de-

nūtu meo pendebant. Sed, sicubi vel *per-viam* incēdens incidam in eorum quempiam, prætereunt *me*, quasi olim mortui cippum quēndam jacentem, ac tempore subversam, ne-quidem agnoscentes. Alii verò, vel procul videntes, aliā divertunt, suspicantes se visuros inauspicatum & abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum & patronus fui. Quare, malis in hunc locum remotum actus, & rhe-none indutus, terram exerceo *pro* quatuor obolis mercenarius, soliditini & ligoni hīc adphilosophans. Videor itaque mihi hoc *inde* lucrifacturus, nempe, *me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *effet*. Jam tandem ergo, ô Saturni & Rheæ fili, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem) & fulmine ventilando redaccenso, aut *eodem* ex Oeta accenso, & factâ magnâ flammâ, ostende aliquam strenui & juvenilis *illius* Jovis iram ; nisi vera sunt quæ fabulis-feruntur a Cretensibus de te, & tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum, in montis-radicibus, sordidus totus, & squalidus, & rhenone-amictus ? Fodit verò, opinor, pronus-cum-fit : homo *sanè* loquax, & confidens. Philosophus nimirum est : *alioqui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater ? An ignoras Timonem *filium* Eche-chratidis, Colytensem ? Hic est *ille*, qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus mactare nobis* totas hecatombas, apud quem consuevimus splendidè celebrare Jovialia. JUP. Heu commutationem ! *Hiccine* est honorabilis ille, ille (*in-quam*) dives, circa quem tot fuere amici ? Quid igitur passus, talis est *factus*, squalidus, ærumnosus, fossorque, & mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem ? MER. Ut ita quidem dicam, benignitas afflxit eum, & humanitas, & misericordia in egenos omnes ; re verâ autem, dementia, & simplicitas, & delectus-nullus in amicis ; qui, corvis & lupis largiens, non sensit se ita facere : sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse & sodales præ benevolentia erga seipsum ; eos, *inquam*, escâ *interim* *solummodo* gaudentes. Hi verò postquam exquisitè nu-dassent,

dāssent, & circumrofissent ossa ejus, & si qua etiam medulla inerat, exuxissent & hanc diligenter admodum ; post bāc, inquam, aufugiebant deserentes eum siccum, & radicitus succisum ; nec amplius agnoscentes eum, neque aspicientes. Unde enim jam adsunt ei vel opitulantes, vel vicissim largientes ? Propter hæc, ut vides, fossor, & rhenone-amicus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ labrans, quòd ab ipso ditati fastuosè admodum prætereant eum, nec nomen ejus nōrint, an Timon vocetur. JUP. Et sanè vir est non despiciendus, nec negligendus. Et merito indignabatur in nos, calamitosus cum sit ; quoniā vel eadem egerimus ac execrandi isti adulatores, virum oblii, qui in aris adolevit nobis tauros tot, caprásque pinguissimas : habeo itaque jam-nunc nidorem eorum in naribus : sed propter negotiāque, & magnum pejerantium tumultum, & vim inferentium, & rapientium ; præterea verò & formidinem ortam a sacrilegis (hi etenim plurimi sunt, & observatu-difficiles, nec sinunt me vel paululūm connivere) propter bāc, inquam, jamdiu non aspexi in Atticam, & præcipue, ex quo philosophia & verborum contentiones apud-eos increbuerunt. Pugnantibus enim inter se, & vociferantibus philosophis istis, non licet exaudire aliorum preces. Quare oportet me aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, & incorporea, & nugas magnâ voce connectentibus. Propter hæc contigit & hunc negligi, virum erga nos non immerntem. At tu, ô Mercuri, assumpto Pluto, abito oculis ad eum. Ducat verò secum Plutus & Thesaurum ; & maneant ambo apud Timonem, nec facile adeò discedant, etiamsi quam-maxime exigat ipso domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, & ingratitudine quam manifestarunt erga eum, & poenas dabunt, simul-atque fulmen reparavero : Duo enim maximi ejus radii fracti sunt, & cuspidibus retusi, dum nuper avidius jacularer in Anaxagoram sophistam, qui persuasit sectatoribus suis, non omnino aliquos esse nos Deos Sed aberravi quidem ab eo : Pericles enim manum protendebat supra ipsum. Fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, & ipsum pene com-

communitum-est ad saxum : sed vel hoc interim supplicium sufficiet istis, nempe, si viderint Timonem eximie ditatum.

4. MER. Quanti erat altè vociferari, & obstreperum esse, & audacem ! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, idque, quia-clamavit, & liberè locutus-est in precatione, & convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiam-num neglectus, PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime ; & hoc, me jubente ? PLUT. Quia, per Jovem, contumelias-exercebat in me, & exportabat (*i. e. exbauriebat*) & in multa-frusta dividebat ; & hoc, cum essem paternus illi amicus ; & solum non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero ad eum parasitis, & adulatoribus, & scortis donandus ? Mitte me, ô Jupiter, ad illos qui intelligent munus, qui amplectentur, quibus in-precio fuero ego, & defiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt ; &, accepto ab ea rhenone, & ligone, contenti-sunto miseri, obolos quatuor lucrati, qui olim negligenter dono profundebant talenta decem. JUP. Nil amplius ejusmodi faciet Timon erga te ; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quod oportet ipsum eligere te pro paupertate. At vidēris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timonem, quod, patet factis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiā-affectus erga te. Aliás verò, contra, in divites stomachabarisi, dicens te ab iis ita inclusum-fuisse sub vectibus & clavibus, & sigillorum impressionibus, ut non tibi possibile esset vel declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens te in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, & curis plenus, digitos habens-contractos juxta consuetudinem computationum, & minitans te aufugiturum, si ab iis opportunitatem acciperes. Et in summa, videbatur tibi pergravis res te, tanquam Danaen, virgineam-ducere-vitam in æreo ferreōve thalamo, sub attentissimis ac scelestis-

simis paedagogis nutritum, fœnore & suppitatione. Dic-titabas igitur *avaros* illos absurdè facere, amantes qui-dem *se* supra modum ; cum verò liceret frui, non *ta-men* audentes, nec, domini cum essent, in securitate *amore* utentes, sed vigilantes ut-observarent, & oculis-fixis-aspicientes sigillum & vectem ; arbitrantes *illud esse* sufficientem fruitionem, non quod possent ipsi te frui, sed quod impertirent fruitionem nemini *alii*, ut canis in præsepi, nec ipse vescens hordeo, nec equo fa-melico permittens. Et deridebas insuper eos qui-par-cerent, & custodirent, & (quod monstri-simile est) vel semet ipsos zelotypiâ-prosequerentur : nescientes verò quod sceleratus famulus, vel dispensator, vel paedago-gus, postquam furtim subierit, ludibrio-habebit infœli-cem & odiosum herum, finens eum invigilare usuris ad obsecram & angusti-oris lucernulam, & fiticulosum el-lychniolum. Quomodo igitur non iniquum est, te olim hæc incusasse, nunc verò Timoni contraria objicere ?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujuscē lenitas merito videri-debet negligentia, ac non benevolentia, quatenus ad me attinet : & rursus puta-bam, illos qui-servant *me* inclusum intra fores ac tene-bras, illos studentes, quomodo siam ipsis crassior, & obesus, & supra-modum-tumidus ; qui neque attingunt ipsis, neque producunt in lucem, ita-ut a quoquam ne vel videar ; putabam, inquam, hos esse amentes, & contumeliosos, insolentem me sub tot vinculis putrefacien-facientes ; nescientes verò, quod paulò post abibunt (*i. e. morientur*) relicto me alii cuiquam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me ; sed eos *solos* qui (quod est optimum) modum statuent rei, & neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legiti-mè duxerit uxorem juvenem & formosam, deinde ne-que custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu & interdiu ire quo velit, & versari cum volentibus ; sed & ipse potius producat adulterio-stuprandam, fores aperiens, & prostituens, & omnes ad *eam* invitans ; num, inquam, talis videatur *tibi amare uxorem* ?

uxorem? Non dices, ô Jupiter, *hoc tu, qui ipse* sēpe-
numero amore-captus-es. Si verò quis rursus in domum
legitimè recipiens uxorem ingenuam ad liberorum le-
gitimorum procreationem, hic verò, neque attingat ipse
virginem ætate florentem, pulchrāmque, neque per-
mittat alii aspicere; includens verò eandem, virginem-
vitam-ducere-cogat, infecundam, & sterilem; idque,
cum-dicat se amare eam, & manifestus fit (i. e. appa-
reat amare) e colore, & corpore tabefacto, & oculis
refugis; éftne (i. e. fierine potest) ut talis non videatur
delirare? Qui, cum-oporteat cum liberos-gignere, &
nuptiis frui, nibilominus tabescere-faciat puellam for-
mōsam adeò & amabilem, dum-alat eam tanquam Ce-
reri sacerdotem per omnem vitam. Quare sapen-
mero & ipse eodem modo indignor, a quibusdam sanè
ignominiosè calcibus-pulsatus, & devoratus, & exhaus-
itus; ab aliis verò compedibus-vinctus, ut stigmaticus
fugitivus. JUP. Quid igitur indignaris in illos? Dant
enim utriusque egregias pœnas: hi quidem, ut Tantalus
ille, inhiantes tantum auro, absque-potu, & absque-
cibo, siccique ora; illi verò, ut Phineus ille, ab Har-
pyis spoliati cibo e fauibus.---Sed abito jam nocturnus
Timonem multo prudentiorem. PLUT. Illéne un-
quam definet cum studio (i. e. festinanter) exhaustire
me quasi e cophino perforato, idque priusquam om-
nino influxerim, dum-vult vel prævenire influxum, né
abundantiùs incidens ipsum undis-obruam? Quare mi-
hi videor in Danaidum dolium aquam-allaturus, fru-
straque infusurus, vase non continente; sed eo, quod
influit, propemodum effuso, priusquam influxerit; ita
latior est dolii hiatus ad effusionem, ac liber est exitus.
JUP. Ergo, nisi obturaverit hiatum hunc, & simul-
ac-semel (i. e. prorsus) expansum fundi spatium, brevi
effuso te, facile rursus invenerit rhenonem & ligonem in
dolii fæce. Verùm abite jam, & ditate eum. Tu
verò, ô Mercuri, memineris rediens Cyclopas ad nos
ex Ætna adducere, ut fulmen acutentes resarciant; adeò
jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.---Quid hoc? Clau-
dicas? Ignorabam, ô generose, te non solùm cæcum,
verùm etiam claudum esse. PLUT. Non hoc sem-

per, ô Mercuri. Sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum & claudus utroque pede, ita-ut vix pertingam ad metam, sene-priùs-facto illo, qui me expectabat. Quum verò discedere-*ab aliquo* opus-fuerit, videbis me alatum, & multò avibus celeiorem. Repagulum igitur simul cadit, & ego jam vicitor a-præcone-promulgor, totum stadium uno saltu-transmensus, videntibus aliquando me ne *vel* spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego *vel* plurimos tibi possim commemorare, heri quidem ne obolum, unde restim emerent, habentes, hodie verò repente ditatos, & sumptuosos, & bigis albis agitantes; quibus *antea* ne *vel* asinus unquam suppetebat. Et, *tales cum fuerint*, obambulant tamen purpurei, & auro-manus-decorati, nec ipsi, opinor, credentes quin personum *solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos dimittit, utpote qui & ipse fit opum-largitor, & munificus; hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, & diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domus parte, vetere linteo super genua *injecto* tectum, & felibus pugnæ-causa. Qui verò me obtainere-speraverant, in foro operiuntur hiantes, ut hirundinem advolantem stridentes pulli. Postquam verò detractum-est signum, & incisus-est funiculus-lineus, & aperta-est tabella, & promulgatus-est novus mei dominus, sive cognatus quispiam fuerit, sive adulator, sive servulus cinctus in-honore-habitus propter puerilia officia, & *vel* jam mentum rafus; magno, generofus *ille*, accepto præmio pro variis & omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavit ei (*scil. domino*) ille quidem, quicunque-fuerit, me tandem arrepto, cum tabella ipsa ferens aufugit; mutato-nomine-appellatus *jam* Megacles, aut Megabyzus, aut Protarchus pro nomine eo-usque usitato, nempe, Pyrrhia, aut Dromone, aut Tibia; aufugit, inquam, relictis frustra inhiantibus illis, se-mutuò intuentibus, & verum luctum agentibus, dum reputant, qualis eos thynnaus e finu-intimo sagenæ effugit;

effugit; *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti-inexpertus, & crassi-pellis homo, exhorrens adhuc compedes, &, si alius quispiam præteriens loro-increpuerit, arrestam subrigens aurem; & pistrinum tanquam Castoris-templum adorans, *bic*, *inquam*, non amplius tolerabilis est obviis *quibusvis*; sed & *homines* liberos contumelâ-afficit, & flagris-cædit conservos, periculum-faciens, an sibi quoque talia liqueant, donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiorem, Cecrope verò aut Codro nobiliorem, at Ulysse prudentiorem, sedecim autem simul Crœsis ditiorem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, & rapinis, & flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea* ipsa quæ-fiunt (*i. e.* *vera*.) Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-fis, viam invenis, vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam dijudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicunque sunt? MER. Nequaquam *credo*, per Jovem. Non enim, præterito Aristide, Hipponicum adiiffes, & Calliam, & alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Surfum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te Mercurium, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, *ex* ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum-nôrit *me cæcum effe*, mitteret *tamen* investigaturum *rem* adeò repertu-difficilem, & jampridem exhaustam e vita, quam ne *vel* Lynceus ille facile inveniret, *utpote* obscuram adeò & minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique* *fint*) in civitatibus, *idcirco* oberrans facile in tales incido, & ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facile aufugis, ignarus-cum-fis viæ? PLUT. Tum perspicax fio, & pedibus-cele^r, ad solam fugæ occasionem.

8. MER. Respondeto mihi & hoc insuper, Quomodo, cæcus cum-fis (*apertè enim dicam*) & pallidus præterea, & cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, & putent se, te obtinentes, scelices esse: sin verò non assiequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeo te perditè-amantes, ut præcipitarent fese, “ & “ piscosum in mare, & scopulis ab aeriis ruentes; ” rati se a te fastidiri, quòd non ipsos præcipue respexeris. At verò bene novi quòd fateberis & tu, si te-ipsum quid nōris, eos *vel Corybantas-agere* (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò me talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt deformia? MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt & ipsi omnes? PLUT. Non cæci, ô optime; verùm infictia, & error, quæ nunc occupant omnia, tenebras offundunt iis. At & ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, & amictus vestibus versicoloribus. Illi verò, rati se vultus-ipsius (*i. e. nativis*) venustatem videre, amore-prosequuntur, & preuent non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiè fese tantopere cæcutientes & amantes (*i. e. quòd tantopere cæcutiant & ament*) inamabiles & deformes res. MER. Quomodo ergo illud defendes, quòd intra divitias jam ipsas siti, & personâ ipsâ induuti, usque tamen decipientur? Et, si quis iis detrahere-velit eam, caput citius quam personam projicerent. Quomodo, inquam, defendes hoc? Non enim verisimile est eos etiam tunc ignorare, quòd illa sit venustas tua, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrentis patefacilis foribus me excipit, occultus unā ingreditur mécum fastus, & dementia, & jalientia, & mollities, & contumelia, & error, & alia quædam innumera. At ille, qui nos excipit, occupatus animum ab his omnibus, miraturque non miranda, & appetit fugienda, & me stupet, illorum omnium ingressorum malorum

malorum patrem, & ab iisdem satellitio stipatum, & omnia prius pateretur, quam me amittere sustineret.

9. MER. Quām verō lēvis es, ô Plute, & lubricus, & retentu-difficilis, & fugax, nullam certam præbens anſam, sed nescio quomodo per digitos, tanquam an-guillæ, aut serpentes, elaberis? Paupertas, contra, viſ-tosa eſt, & prehensu-facilis, & innumeros habens uncos toto corpore enatos, ita ut appropinquantes statim te-neant, & non facile expediri possint.—At latuit interea nos, dum nugamur, res non parva. PLUT. Quæ-nam? MER. Quod non theſaurum adduximus, quo maximè opus-erat. PLUT. Bonoſi-animo de hoc; ascendo enim ad vos, relictō illo in terra, & datō-mandato ~~ur~~ occlufis foribus intus māneat, nemini verō aperiat, niſi me vociferantem audierit. MER. De-scendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad ſecesum Timonis perver-no. PLUT. Recte facis, ô Mercuri, manu-ducen-do; quoniam, si defererem me, oberrans intederem in Hyperbolum forſan, aut Cleonem. Sed quiſham tridors est hic quaſi ferti in lapidein? MER. Timon hicce in propinquo fodit agellum montanum & lapido-sum.—Papæ! adeſt ei & Paupertas, & Labor iste, & Robur, & Sapientia, & Fortitudo, & ejusmodi turba, a Famine omnes agminis-modo-instructi; tuis, ô Plute, ſatellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non occiſiſimè diſcedimus? Non enim præſtitimus nos memorabile quid apud virum a tanto exer-citu circumdatum. MER. Aliter viſum-est Jovi. Ne formideamus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, du-cis, manu-trahens. MER. Miſſi sumus a Jove ad Timohem hunc. PAUP. Jámhe Plutus ad Timonem, poſtquam ego eum ex déliciis male affectum ſuscipiens, & hisce tradens, nempe, Sapientiæ, & Labori, fortem reddidi magnique pretii virum? Egóne Paupertas, con-temptibilis adeo, & injuriæ-opportuna vobis videor, ut eripiatis mihi quam ſolam habui poſſeſſionem, accurate jam ad virtutem elaboratam; & hoc, ut Plutus eum denuo acceptum, & Contumelie ac Fastui in-manus-traditum, & molleum, & abjectum, & vēcordēm (qualis

olim erat) redditum, mihi rursus restituat tritum-paniculum jam factum? MER. O Paupertas, visum est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor, & Sapientia, reliquique, sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, *nempe*, adjutricem, & *rerum* optimarum magistram; cum quā dum-versaretur, corpore sanus, & mente validus degebat, viri vitam vivens, & ad se se respiciens, existimans verò superflua hæc & vulgaria aliena *esse*, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti, aut qua de causa *huc* venistis, hominem operarium & mercenarium turbatur? At non læti abibitis *vos* impuri omnes, ut estis; ego enim vos statim admodum glebis faxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries; verū ego quidem Mercurius sum, hic autem Plutus. Misit verò *nos* Jupiter, exauditis precibus *tuis*. Quare bona fortunā opes accipito, a laboribus absistens. TIM. Plorabitis jam & *vos*, Dii etiam si sitis, ut dicitis. Odi enim simul omnes, & Deos, & homines. Cæcum verò hunc, quicunque est, ligone comminuere certum-est. PLUT. Abeamus, per Jovem, ô Mercuri (homo enim videtur mihi non mediocriter insanire) ne *ego*, accepto malo quopiam, discedam. MER. Nil sinistrum *agas*, ô Timon: sed, depositā immani hac feritate, & asperitate, porreclīs manibus bonam fortunam accipito, & rursus dives-esto, & primus sis Atheniensium, & solus ipse fortunatus despicio ingratos illos. TIM. Nil vestrī indigeo; ne me obturbate; sat opum est mihi ligo. *Quo-ad-alia* verò, faelicissimus sum, nemine *ad* me accedente. MER. Adeóne inhumaniter, ô amice? *Fero itaque ad Jovem nuncium hoc immittéque durūmque*. Atqui par erat *forsan* te esse Misanthropum tot gravia ab iis (*scil. bambinibus*) passum; nequaquam verò Misophtheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic & olim extitit mihi innumerorum malorum causa, tradensque *me* adulatoribus, & infidiatore adducens, & *in me* odium excitans, & luxuriā corrumpens, & invidiæ-obnoxium reddens;

dens; tandem verò, subitò *me* deserens, perfidè adeò, & proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, & cum veritate & libertate mècum-versans, & necessaria præbuit *mibi* laboranti, & contemnere docuit vulgaria illa; spem mihi vitæ a me ipso pendere-faciens, & quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus infidians eripere possit. Corroboratus igitur laboribus, & agrum hunc gnaviter exer-cens, & nil in urbe malorum videns, idoneum habeo & sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc ad Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fe-cerit PLORARE. MER. Nequaquam, ô bone, non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda hæc & puerilia, & Plu-tum accipito: nec *enim* a Jove munera sunt rejicienda.

12. PLUT. Vîn', ô Timon, apud te caufam-agam-meam, aut *mibi* dicenti irascēris? TIM. Dicas, sed nec prolixè, nec cum procemiis, ut perdit rhethores; tolerabo enim te pauca loquentem, Mercurii hujuscē gratiâ. PLUT. Oporteret quidem *me* forsan de tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum om-nium tibi autor fui, honoris, *nempe*, & loci-primi, & coronarum, & aliarum deliciarum. Meâ verò operâ conspicuus eras, & celebris, & studiosè expetitus. Si verò grave aliquid passus es ab adulatoribus, inculpabi-lis *sum* tibi ego: *quin* ipse verò potius *in* hoc a te injuria-affectus-*sum*, quòd me ignominiosè adeò scelestis ho-minibus subjeceris, laudantibus & ludificantibus *te*, mi-hique omni modo insidianibus. Et quod postremò dix-isti, *nempe*, quòd te prodidi, ipse *ego* contra objicere-possum *idem* illud tibi, *cum fuerim* omni modo a te abac-tus, & præceps expulsus-ex ædibus. Ideoque nobilissi-ma Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mibi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plu-te, qualis jam factus-sit. Quare confidens commorare-

cum

eum eo. Et tu quidem, ô *Timon*, fodito ita, ut facis.
Tu verò, ô *Pluto*, supponito thesauro ligoni: parebit enim tibi inclamanti.

13. TIM. Parensum est, ô Mercuri, & rursus descendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies; qui, hucusque felicissimè vivens, tantum fabitò auri, nullam meam ob culpam, accipiam, & tantum curarum fascipiam. MER. Tolerato, ô Timon, vel meā causā; etiam si grave sit hoc, & non ferendum; sedque, ut adulatores illi invidiā rampantur: ego verò, superatā *Ætnā*, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur: conficio enim alarum remigio. Tu verò operire huc; digressus enim remittam tibi Thesaurum: sed fortius impinge. *Hec tu*, Thesauri auri, te dico, pareto Timoni huic, & te tollendum offerto. Fodito, ô Timon, altè adigens *ligonem*: ego verò vobis subtus adero.

14. TIM. Age verò, ô ligo: nunc mihi te ipsum corroborato, & ne fatigeris thesauro e profundo in apertum egerens.—O Jupiter prodigialis, & Corybantes amici, & Mercuri lucrifer, undenam tantum auri! Nam somnium est hoc? Metuo figitur, ne expperctus carbones inveniam. Atqui aurum est signatum, subrubrum, grave, & aspectu longè-gratiissimum. O aurum, pulcherrimum mortalibus auspiciū! Ardens enim signis quemadmodum, præluces noctu, & interdiu. Veni, ô charissimum, & amabilissimum? Nunc tandem credo factum-fuisse & Jovem aliquando aurum. Quæ etenim virgo finu aperto non exciperet pulchrum adeo amatorem per tegulas defluentem? O Mida, & Cœfœ, & donaria Delphis dicata, quam nihil essetis, collata ad Timonem, & Timonis opes; cui ne rex quidem Persarum par est? O ligo, rhenoque charissime, Pani vos huic iuspendere decet. Ipse verò, empto jam toto hoc sectus, & extructa super thesauro turricula mihi soli ad habitandum sufficiente, propono mihi, mortuum tandem & sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunt hæc, & pro legibus-rata in reliquum vitæ; nempe, commercii-fuga, & ignoratio, & fastidium erga omnes. Amitus verò, aut hospes, aut sodalis, aut mise-

misericordie-ara, meræ nugæ existimentur: tum misericordia lachrymantem, aut opitalari egenti, habeatur legum-violatio, & morum subversio. Solitaria verò esto mihi vivendi-ratio, ut lupis, & unus Timon esto sibi amicus: alii autem omnes hostes judicentor, & infidatores; & congregati-cum eorum quopiam piaculum ducentor. Et, si aliquem vel videro, nefastus sit ille dies. Et in-summa, nil apud-nos differant homines a lapideis aut æneis statuis; & neque caduceatorem ab iis recipiamus, neque cum iis libamina libemus: DESERTUM verò terminus esto aduersus eos. At tribules, & curiales, & populares, & patria ipsa habeantur frigida & inutilia nomina, & stultorum hominum gloriæ-aucupia. Unus verò Timon dives esto, & omnes despicio, & solus secum luxuriator, ab adulatione & onerosis laudibus remotus. Et Diis sacrificato, & epulator, solus sibi vicinus & conterminus, excusis aliis omnibus. Et simul-ac-semel decretum-esto se ipsum bene-tractare, sive mori oporteat, sive coronam sibi admovere: & nomen suavissimum esto MISANTHROPOS. Morum verò notæ sunt morositas, & asperitas, & feritas, & iracundia, & inhumanitas. Si autem videro quempiam in igne pereuntem, &, ut-extinguam, supplicantem, tum, pice atque oleo, restinguere. Et, si hyeme flumen quem ad me adferat, is verò, manum porrigens, roget prehendere, tum, propellere & hunc præcipitem, ita ut emergere non possit: sic enim par-pari acceperint.—Legem hanc rogavit Timon Echecratidis filius, Colyttenfis. Concioni suffragatus-est Timon idem: esto. Rata sunto hæc nobis, & fortiter iisdem immo-remur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, nempe, quodd prædives-sum: nam ea res esset iis quasi suspendium—Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti & anheli, aurum, nescio unde, odorantes. Utrum igitur, consenso colle hoc, lapidibus eos abigam, commode exedito-loco-dejaculans? An eatenus leges-violabimus, ut cum iis semel versemur, quod magis angantur despecti? Hoc etiam satius duco: quare, hic subsistentes, excipiamus-jam eos. Agè, videam, quisnam hic-est eorum

eorum primus ? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, & qui saepe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. GNATH. Nónne dixi ego, Deos non neglecturos Timonem bonum virum ? Salve, ô Timon, formosissime, & suavissime, & convivalissime. TIM. Imo & tu quoque, ô Gnathonide, vulturum omnium voracissime, & hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium ? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper-in-scena-docuit-poeta (*i. e. ex nuper editis*). TIM. Canes tu quidem & elegia prorsus miserabiliter, sub ligone hoc *edo&tus*. GNATH. Quid hoc ? ferisne, ô Timon ? Antestor, ô Hercules ! hei, hei ! in-jus-voco te ad Areopagum de vulnere. TIM. Et sanè si paululum morabere, mox de cæde vocabis. GNATH. Nequaquam, sed vulneri tu penitus medere, paululum auri inspergendo : est enim remedium misericè sanguinem-fistens. TIM. Etiamne manes ? GNATH. Abeo ; tu verò non gaudebis (*i. e. tibi malè sit*) qui e commodo finister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit ? Philiades, adulatorum omnium flagitosissimus. Hic postquam-acceperat a me totum agrum, & talenta duo dotem filiæ, mercedem, scil. laudum, dum canentem me, silentibus omnibus *altis*, solus supra-modum-laudaret, dejerans, vocaliorem esse *me* cycnis (*post bæc, inquam*) quum nuper vidit me ægrotantem, & auxilium rogans acceffi, plagas intentabat generosus. PHIL. O impudentiam ! Nunc agnoscitis Timonem ? Nunc amicus est Gnathonides, & compotor ? Justa igitur passus-est ingratus hic. Nos verò, quamvis olim familiares, & æquales, & populares ejus, attamen moderatè agimus, ne irruere videamur. Salve, ô here, & cura ut observes scelestos hōscē adulatores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujuscē cuiquam. Ingrati sunt omnes, & mali. Ego verò afferens tibi talentum, ut haberes quo in rebus urgentibus uteris, in via jam haud-procul *hinc* audivi, quod immensis

mensis quibusdam divitiis ditatus essem. Venio igitur hæc te commonefacturus: etiam si tu quidem, adeò ipse sapiens, nil meis fortasse dictis indigebis; tu, inquam, qui vel Nestori *fatu*-necessarium commendare possis. TIM. Sunto hæc, ita ut dicas, ô Philia. Sed accede, ut te ligone comiter-exeipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato *hoc*, quod eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, & dicens, se nostrum esse consanguineum. Hic, postquam - multam - persolvit civitati, sedecim, nempe, talenta a me uno die accepta (damnatus enim erat, & non solvens in-vincula-conjectus) & ego liberavi eum præ-misericordia; hic, inquam, cum nuper sortem-tulit distribuendi ærarium in tribum Eretheidem, & adirem ego poscens quod-ad-me-redi- ret, dixit se non agnoscerre me civem. DEM. Salve, ô Timon, magnum familiæ *tua* præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Evidet jamdum expectant te populus frequens, & curia utraque. At prius audito Plebiscitum, quod pro te conscripsi —
“ QUANDOQUIDEM Timon Echecratidæ filius,
“ Colytensis, vir non solum honestus bonisque, verum
“ etiam sapiens, ut nemo alias in Græcia, continuo
“ pergit præstare civitati optima quæque officia; vicit
“ vero in Olympia eodem die pugillatu, & lucta, &
“ cursu, & curru perfecto, & bijugibus junioribus.” —
TIM. At ego ne unquam *vel* spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi vero communia satius est adjici. — “ Et anno
“ superiore fortissime-se-gessit pro civitate apud Achar-
“ nenses; & duas Peloponnesium cohortes concidit.”
TIM. Quomodo? Propterea enim quod non habuerim arma, in catalogo *militari* ne *vel* adscriptus sum.
DEM. Modestè de te ipso loqueris; nos vero ingratissimus, oblii *rerum a te gestarum* — “ Præterea, &
“ Plebiscita scribendo, & consilium-dando, & exercitus-
“ ducendo multum profuit urbi. Propter hæc omnia
“ VISUM-EST senatu, populoque, & Eliæ-curiæ
“ per tribus, & plebi viritim, & communiter omnibus,
“ aureum statuore Timonem in arce juxta Minervam,

“ fulmen

“ fulmen dextrâ, & radios in capite gerentem : & co-
 “ renare eundem coronis aureis septem, & coronas ho-
 “ die promulgari in tragediis novis Dionysia : (nam
 “ agenda sunt ejus causâ *vel* hodie Dionysia.) Dixit
 “ sententiam *banc* Demeas rhetor, ipsius *Timonis* cog-
 “ natus, & propinquus, & discipulus. Optimus enim
 “ rhetor *est* Timon, & quicquid aliud vult.” — Hoc
 itaque *est* tibi Plebiscitum. — Ego autem statui ad te
 filium *meum* adducere, quem tuum propter nomen
 Timonem vocavi. TIM. Quomodo, ô Demea, qui
 ne unquam uxorem duxeris, quantum nobis compertum
 est. DEM. At ducam in annum proximum, si Deus
 permiserit ; & liberos procreabo, & futuram prolem
 Timonem jam nomino : Mas enim erit. TIM. Heus
 tu ! nescio an duxeris, tantâ a me acceptâ plagâ.
 DEM. Hei mihi ! Quid hoc rei est ? Tyrannidem,
 Timon, oecupas ; & pulsas *viros* liberos, cum sis *ipse*
 nec verè liber, neque civis. Sed dabis brevî pœnas,
 cum propter alia, tum quòd arcem incenderis. TIM.
 At non incensa-est, ô impure, arx ; quare in hac re de-
 lator-falsus appares. DEM. Sed & dives es, perfoſſo
 poſtico. TIM. Neque perfoſſum-est hoc ; quare &
 haec tua *indicia* incredibilia *sunt*. DEM. Perfodietur
 ſanè poſthac : jam verò tu omnia que in eo fuere poſ-
 fides. TIM. Alteram ergo accipe *plagam*. DEM.
 Hei tergo meo ! TIM. Ne vociferare ; illidam enim
 tibi & tertiam : eſſem etenim vel ridiculus, fi duas La-
 cedæmoniorum cohortes inermis concidifsem, unum
 verò impurum homuncionem non protererem. Quin
 & fruſtra pugillatu & luctâ in Olympicis *ludi*s vicifsem.

18. Sed quid hoc ? Annon *est* hic Thrasyles philo-
 sophus ? Non ſanè aliis. Ideo que venit barbam de-
 mittens, supercilia attollens, & magnum quid secum
 murmurans ; præterea Titaniacum obtuens, cæſariem
 in fronte retro-sparsus (*i. e.* retro-sparsam habens) quasi
 Autoboreas quispiam, vel Triton, quales pinxit eos
 Zeuxis. Hic *est* ille habitu concinnus, & incessu mo-
 deratus, & amictu modestus, innumera manu de virtute
 differens, & voluptate gaudentes damnans, & frugalita-
 tem laudans : poſtequam verò lotus ad cenam venerit,
 & puer magnum ei calicem porrexit (meraciore verò
 (*nempe*

(nempe vino) maximè gaudet) tum, quasi Lethes aquam exhibiset, matutinis illis sermonibus prorsus-contraria exhibit, opsonia, sicut milvius, præripiens, & proximum cubito-arcens, barbam condimento oppletus, canis-more ingurgitans, corpore prono incumbens, quasi virtutem in patinis inventurum sese speraret, catinos accuratè digito-indice detergens, ita ut ne paululum quidem moret relinquat; querulus continuò; idque, ut solus aliorum placentam totam vel suem accipiat; quod est edacitatis & insatiabilitatis fructus. Ebrius, ac vino-petulans, non ad cantum modo & saltationem, verum etiam ad convitia, & iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipue de sobrietate & decoro concionatur; & hæc loquitur, e mero jam male affectus, & ridiculè balbutiens. Deinde vomitus ad hæc; & postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus manibus inhærentem. Quin vel sobrius nulli primiorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed & inter adulatores pri-mas tenet, & promptissimè pejerat; & anteit eum im-postura, & comitatur impudentia; & in summa, eß ille RES quædam sapientiâ omni-prædita, & undique accu-rata, & variè absoluta. Plorabit igitur statim, bonus vir cum sit. — Quid hoc? Papæ! Tandem nobis Thrasyles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, ad te veni, qui opes tuas stupentes, argenti, auri, & cœnarum opipararum spe buc concurrerunt, plurimam exhibentes adulationem apud virum, qualis es tu, simplicem, & quæcumque habet facilem impertien-tem. Nôsti etenim quod vel offa mihi sufficiat in cœnam; cepa verò aut nasturtium suavissimum eß opsonium, aut, si quando deliciar, paululum salis. At potus eß mibi Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui-ip-sius gratiâ buc concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multo-ties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quæ viro bono, & philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed

tantum

tantum ad nates usque ingressus ; paululum ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ocios ex aedibus ; nec obolum tibi-ipsi relinquas ; egenis, nempe, omnibus dividens ; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) sat fuerit, si peram hanc impletam dederis, non omnino modios duos Æginenses capientem. Nam paucis-contentus, & moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua dicta, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone hoc dimensus. THRAS. O respublica, legesque ! Pulsamur a scelesto in civitate libera. TIM. Quid stomacharis, ô Thrasycles bone ? Num te defraudavi ? Atqui quatuor adjiciam chœnices supra mensuram. — Sed quid hoc ? Plurimi convenient ; Blepsias ille, & Laches, & Gnipphon, totum denique agmen ploraturorum. Quapropter cur non, confundens hanc rupem, ligonem dudum fatigatum paululum recreo ; ipse verò, congestis saxis plurimis, in-eos procul grandino ? BLEPS. Ne jacias, ô Timon ; abimus enim. TIM. At non fine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV. Judicium Vocalium.

A Rhontem-agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de vi & rapina* ; dicens spoliari se omnibus *vocabulis* quæ cum duplice *Tau* proferuntur.

SIGM. **Q**UAMDIU, ô *Judicēs Vocales*, paucis affectus-eram-injuriis ab hoc *Tau*, *res meas usurpante*, & unde minimè oportet auferente, damnum illud non graviter tuli ; & rumores nonnullos audiisse-dissimulabam præ modestia, quam servare me nōstis, *cum erga vos, tum alias erga syllabas*. Quoniam verò

eò

eo procedit avaritiae & amentiae, ut, ad ea quæ saepè natus tacui, jam & alia plura violentiae-facinora-adjicat, ipsum ergo nunc præ-necessitate reum-ago apud vos, qui utrumque nostrum novistis. Occupat verò me non exiguis timor super oppressionem hanc, hanc, inquam, mei-ipsius oppressionem. Nam, ante patratis semper majus aliquod facinus addendo, expellet me prorsus domesticâ e sede, ita-ut parum absit quin, silentium agens, ne vel inter literas numerer; in æquali verò versentur metu & CÆTERÆ LITERÆ. Aequum est ergo non solum vos, qui nunc jus-dicatis, verum etiam cæteras literas incepti hujuscem observationem aliquam exercere. Nam, si cupientibus quibusque ex ordine apud has literas constituto in alienum irrumpere licuerit, atque id permiseritis vos, fine quibus nil omnino scribitur, non video quomodo literarum ordines retinebunt jura illa, juxta quæ res a principio constitutesunt. At neque arbitror vos unquam eò negligentiae & conniventiae venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, est mihi quoque supersedendum injuriâ-affecto. Utinam itaque & aliarum literarum audaciæ tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret Lambda cum Rho disceptans de voce Cifferis (i. e. Pumice) & Cephalalgia (i. e. Capitis Dolore.) Neque decertaret Gamma cum Cappa, & saepè in fullonica ad manus prope venisset, de Gnapbalis (i. e. Tomentis, sive Floccis fullonicis.) Desineret verò idem Gamma cum Lambda pugnare, abripiens ei vocem Molis (i. e. Ægræ) imo prorsus suffurans. Et cessarent etiam cæteræ literæ conturbationem illicitam moliri. Pulchrum enim est unamquamque in eo, quem fortita-est, ordine manere. Transcendere verò eò, quod non oportet, ejus est qui jus solvit. Et qui primus has nobis leges constituit, sive Cadmus fuerit insularis ille, sive Palamedes Nauplii filius (quanquam Simonidi attribuant nonnulli sagacitatem hanc) bi, inquam, non solum ordine (i. e. per certum ordinem) juxta quem loci nostri confirmantur, determinarunt, quæ prima fuerit litera, quæ secunda; sed & qualitates, quas nostrum unaquaque habet, & potestates cognoverunt

i. e. perspexerunt.) Et vobis, ô Judices, majorem (i. e. primum) tribuerunt honorem, quòd per vosmet-*ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò ut ex omnibus nonnullæ, illæ, nempe, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta par.* est, Vocales leges hásce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quām quo vocatur) hoc, *inquam*, per Deos, nisi veltrūm duæ, bonæ & aspectu decoræ, *Alpha scil. & U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus me injuriis afficere est-ausum, quām *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul & præpositionibus exactio, adeò ut non amplius immodicam *eius* avaritiam ferre-possim. Unde verò, & a quibus incipiens *bæc fecit*, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inacenum, & colonia, ut rumor obtinet, Athenienium) adducebam verò *mécum* & fortissimum *Rho* e vicinis *meis* optimum. Diversabar autem apud poetam quandam comicum (Lysimachus vocabatur, ab origine quidem, ut apparebat, genere Bœotius, at) postulantem e media *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujuscem *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraonta* (i. e. *quadraginta*) dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum. Præterea *candem banc literam Tau* arripiwentem *Temeron* (i. e. *Hodie*) & similia, *eam*, *inquam*, ita *se gerentem* sua hæc vocare, & erat mihi auditu tolerabile, & non admodum remordebar iis de rebus. Quando verò ab iis incipiens ausum-est *Cattitteron* (i. e. *Stannum*) dicere, & *Cattuma* (i. e. *Corium sarcinidis calceis aptum*) & *Pittan* (i. e. *Picem*) deinceps verò nequaquam-erubescens etiam *Basilittan* (i. e. *Reginam*) nominare est ausum; non mediocriter de hisce stomachor, & excandesco; timens ne, temporis-progressu, quis etiam *Suca* (i. e. *Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo-despondenti, & opem-laturis omnibus

bus destituto, condonate, ô *Judices*, justam hanc iram. Non enim de parvis & vulgaribus periculum est *mibi* spoliato, quippe, familiaribus & consuetis mihi literis. Raptam enim avem meam loquacem *Ciffam* (i. e. *Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Pbaffam* (i. e. *Columbam*) cum *Nef-sais* (i. e. *Anatibus*) simul & *COSSUPHOIS* (i. e. *Merulis*) idque, interdicente Aristarcho. Eripuit verò *mibi Melissas* (i. e. *Apes*) non paucas. Invasit autem *Atticam*, & ex ea media *Hymettum* abripuit, vobis aliquisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliā* ejecit, *Thettaliam* dicere volens, postquam & totâ *Thalassā* (i. e. *Mari*) me exclusit, nec *Seutlōn* (i. e. *Betis*) in hortis meis pepercit; adeò-ut, quod sanè dici-solet, “ne-vel *Passalon* (i. e. *Paxillum*) mihi reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis mihi & vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit *mibi Smaragdum*, & totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum-violârit, & habeat Thucydidem historicum talium facinorum auxiliatorem. At vicino meo *Rbo*, quum ægrotârat, venia est danda, cum vel plantârit apud se *Myrtos* meas, & præ melancholia me aliquando in *Corrhes* (i. e. *Maxillam*) percusserit. Et talis quidem *litera sum* ego.

3. Consideremus verò, quâm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinuerit; sed & *Delta*, & *Theta*, & *Zeta*, &, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô *Judices Vocales*, *Delta* dicentem, “Meam abstulit *Ende-lecheian* (i. e. *Affiduitatem*) volens contra leges omnes *Entelecheian* dici:” & *Theta* plangentem, & capitis crines evellementem, eò quòd privata fit *Colocynthes* (i. e. *Cucurbitâ*) & *Zeta* dicentem, “quòd non diutiùs sibi licet *surizein* (i. e. *fistulâ-canere*) vel *salpizein* (i. e. *tubâ-canere*) neque vel *gruzein* (i. e. *mutire*).” Quisnam hæc ferat? Aut quæ poena sufficerit contra pessimum hoc *Tau*? At hoc idem *Tau* injuriis-afficit non solùm literarum genus *sibi-ipsi* contribule, sed jam & in humanum quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri linguis.

Linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd & ex hac me partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam* facit; ô linguæ re-verâ morbus *Tau!* At redibo ad illud *unde abii*, atque cum hominibus defensionem-con jungam de iis quibus in eos immoderatè agit. Nam vocem eorum vinculis quibusdam torquere & discerpere conatur. Et qui, pulchrum aliquid videns, vult idem illud *Calen* (i. e. *Pulchrum*) vocare, tum irruptens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan* de *Clemate* (i. e. *Palmita*) loquitur: hoc idem verò *Tau* (enim vero hæc est res verè misera) fecit *Clema esse Tlema* (i. e. *Miseriam*.) Et non solùm plebeios homines injuriā afficit, sed & magno jam illi regi, cui dicunt & terram & mare cessisse, & ipsorum naturam deseruisse, hoc, inquam, *Tau* & huic infidiatum est; & *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, nempe, idem illi homines, & fortunam suam lugent, & Cadmum sàpe execrantur, quòd hoc *Tau* in literarum genus induxit. Ajunt enim tyrannos hujuscè literæ corpus secutos, & ejusdem figuram imitatos, tali deinde in forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò eodem, & perniciosa illi fabricæ, nempe, cruci, malum accessisse cognomen. — Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau?* Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, nempe, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-sit (i. e. quòd omnino existit) ab hoc fabricatum est (i. e. effectum est) ab hominibus verò sic nominatur.



F I N I S.